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THE EXPOSITORY TIMES

Notes of Recent Exposition

The education of its students for its ministry must always be a primary concern of any branch of the Christian Church. In the United States of America an investigation of such education, as it is carried out in one hundred and eighty different colleges and seminaries in America and Canada, has been painstakingly made; and the results of it are now published in a most important volume —*The Advancement of Theological Education* by H. Richard Niebuhr, Daniel Day Williams and James M. Gustafson.[1] This volume contains two hundred and thirty-nine closely printed pages, packed with information, and equipped with all necessary and relevant statistics. It is, therefore, possible to deal only with certain aspects of theological education which it raises.

One of the problems of theological education in any college is the number of tensions in duty which it raises for the teaching staff. First, the college teacher has a double responsibility, especially if his college be a denominational college, for 'scholarship and churchmanship'. He is a member of Faculty, but he is also almost certainly an ordained minister of his Church. 'Is he called primarily or exclusively to serve within the community of the school or is he committed to the service of the whole Church?' The answer to that question varies from the case in which the teacher so serves the Church that his college is the loser to the case of those 'who retreat into their scholarly specialties and lose contact with the Christian cause'. Second, every teacher is confronted with the problem of how much time is he to give to study and research and investigation on the basic problems of his department, and how much time is he to spend on the immediate demands of teaching, counselling and guiding the students who are immediately before him? How much time is he to give to writing books which are real contributions to academic learning, but which are necessarily for the few, and how much time is he to give to producing 'popular' works—often at the request of his denomination—which will make the results of his scholarship available for the non-technical person?

Third, there is a tension which is often not sufficiently realized. How shall a teacher apportion his time between 'students who need the most help and those who need the least'? The tendency is for the mature and able student to be left to his own resources, while the inadequate student is given the help which he so much needs. Is this always right? 'What further growth in Christian maturity and in the effective service of the Church might come, if more time were given to the students who show special promise?' Fourth, there is the problem which is inherent in the construction of any curriculum. How much time is to be given to the basic and traditional subjects in the student's course, and how much time is to be given to subjects such as psychiatry, law, sociology, the physical and biological sciences, the humanities, and the realm of art, without some knowledge of all of which the pastor would be singularly ill-equipped to carry out his pastoral duty? It is clear that there is no easy and ready-made answer to these questions, but it is of the greatest value to have these tensions stated, and to have their existence realized.

A still more important problem is how the various departments of study are to be regarded and treated in practice. Let us look at some of the observations of this book on the main subjects of the theological curriculum.

First, and most basic, there are the courses on the Bible. The main aim of such study must be that 'students should discover the central themes which determine the Biblical thought of God and His creative and redemptive working'. 'He should begin to grasp the perspective on life in terms of which the writers of Scripture offer their testimony. In particular, in contrast to the typical Western way of looking at life, the theocentric quality of the Biblical perspective should begin to permeate the student's consciousness. The dynamic character of God—the living God—who stands at the centre of this perspective, and who is active as Creator and Redeemer, is the focus of attention and should make the deepest impact upon the student. Since the Old Testament is the outcome of a long history and a particular cultural process, this involves becoming acquainted with the ethos of a religious culture.' The stormy problem immediately arises—Are the

[1] Harper Brothers; 32s. net.

original languages necessary for such an undertaking? Ideally they are; but there are many who question their practical possibility. An Old Testament Professor writes: 'I can bring my students by the end of the third year to think in terms of God's free sovereignty and of Covenant, but I could not do so if I had to take a part of the time available to instruct them in Hebrew'. There is a clear need of a flexibility which will consent to re-examine the place of the original languages in the theological curriculum, not with a view to neglecting them, but with the willingness to examine the validity of a universal demand for them.

Biblical Theology must be more than the mere arranging of the contents of the Bible in accordance with some chronological or doctrinal pattern. 'It must be discovered through a continual interplay between the Biblical contents and the issues of life as they arise in our experience.' In other words, Biblical Theology cannot usefully be taught in detachment from its meaning for life.

In the study of Church History the important questions are 'the meaning of history when viewed from a Christian perspective, the relation of the Biblical view of time to other views of man's historical existence, the relation of positivistic views of historical data to theological interpretation, and the importance of examining church history with full recognition of the distinctive character of the Christian community in history'. An interesting point is the suggestion that American students are 'allergic' to Church History, because they live in a country where ancient monuments are necessarily few, and where the characteristic look is forward and not back.

One possible criticism is made of the teaching of Theology in certain schools. 'Too many schools give the student an acquaintance with Christian faith as formulated in some theological tradition, but do very little with the analysis of the communication of Christian ideas in relation with, or opposition to, the categories and spirit of contemporary culture.' It could be said that the study of Theology and Apologetics must never be separated.

Lastly, we may look at the teaching on Non-Christian Religions. It is disappointing that in few schools is this adequately done, and in many, if not most, it is not done at all. Such a neglect is a 'provincialism' which a faith which claims to be universal cannot tolerate. But, it is important to note, such study 'is no longer an attempt to portray the benightedness of non-Christian faith; nor is it a detached comparative analysis of other religions as interesting cultural objects. It is rather the effort of the Christian community to discover the religious situation of mankind, to be both appreciative and critical of all religious experience and traditions, and to prepare more adequately for the serious discussion between Christianity and other religious faiths which seems certain to increase.'

Clearly this book bravely faces the present situation in American colleges and unflinchingly raises the standard of the ideal. The ideal of the writers of this book is seen in their view of preaching and of the aim of training. 'The gospel', they write, 'was preached and heard before it was written, and preaching is a continuing action in the Church through which the Holy Spirit renews the substance of faith in the lives of believers.' That is a noble and uplifting definition. In regard to training they write: 'What is essential to the preparation of any Christian minister is his grasp of the Christian faith in its promise and relevance for every human situation'. That is an equally noble conception of ministerial training. Although this book deals primarily with the situation in America, that situation is basically the same everywhere, and certainly the ideals it sets before us are universally valid. It may well be that this is the most important book on theological education which has been published in our generation.

THE EXPOSITORY TIMES of March, 1956, had a review of a book entitled 'The Virgin Mary'. The author, Giovanni MIEGGE, is Professor of New Testament at the Waldensian Theological Faculty in Rome, and his study of the Roman Catholic Marian doctrine attracted wide attention. The scholarship attested in it won respect from Catholic theologians as well as from Protestant.

It is good that by the diligence of translators the work of this distinguished Italian scholar is being made more widely known. We note therefore with interest the appearance of a translation by Bishop Stephen Neill of *Per Una Fede*, under the title *Visible and Invisible*.[1] The subtitle is 'Christian Affirmations in a Secular Age'. A fuller description is given by Professor MIEGGE himself in his Introduction: it is 'a meditation on the great themes of the Christian faith, directed by the desire not to forget and not to underestimate the problems and difficulties of contemporary man—that contemporary man in whom each of us must recognize himself'.

[1] Mowbray; 15s. net.

Visible and Invisible is written in a clear attractive style, and a rich theological equipment has gone into its shaping. Professor MIEGGE stands close to the liberal tradition in theology, but a liberalism mellowed and sharpened by its cordial recognition of the values present in the challenge of what we call 'the new orthodoxy' and the 'Biblical realism' of the last half-century. The certainties and the labours of past and present theological thought combine here to give a volume, scholarly in foundation, balanced in exposition and argument and warmly evangelical.

The opening chapters lead up to the theme of Revelation and here Professor MIEGGE pays discerning tribute to the work of nineteenth century theologians; for by their labours we have been greatly assisted in clarifying for our time both the form and the content of revelation as the activity of God. Following upon this four chapters study the gospel documentary and witness under the headings: Jesus the Man, The Word, The Cross, The Lord. Professor MIEGGE approaches the records as the proclamation of the Church, given to us out of the living tradition of the early Christian community, yet, as he puts it, 'we cannot give up the endeavour to pierce through this record to the original Figure perceived in it and behind it'. He does not therefore share the 'scepticism' of some 'kerugmatic' scholars on this issue. The tradition of the Church, he insists, 'is worthy (for this quest) of a greater confidence than the critics in their scrupulous conscientiousness have been willing to grant it'. It is this towering Figure, in terms of Servant, Martyr, Victor, that these fine chapters describe.

The visibility of the glory of God in the face of Jesus Christ means insights into interpreting clues for the meaning of history, the idea of creation, the essence and errand of the Church, the range of Christian hope. The five chapters that form the rest of the book open up these topics. Out of this part we will take his study of the Church, the chapter which he entitles 'The Messenger and the Message'.

How shall we speak of the Church in the reality both of its human weakness and of the grace which enfolds it? Two Scriptural images come to our aid, for they carry the tension that all our thought must respect: the Church as the Body of Christ, and as the Bride of Christ. As the Body of Christ it is the organ whereby He is made manifest to the world. The once for all event that was His divinely significant life amplifies its vibrations in space and time, renews and maintains the experience of believers. This sense in the Church of having the 'presence', of bearing in its life a Divine mystery, is what we encounter very particularly, though also with much perversion, in the Roman Catholic understanding. And to this thought of the believing community as something more than an empirical society we must always return, a return which must be without idolatry.

Yet the Church, to be true to itself, dare not deny its elements of inadequacy, of lack, of humiliation. The picture of the Church as the Bride should recall us to this aspect. Often Christian mysticism has misled us at this point, failing to do justice to the fact that His image had an unmistakable reference to the fact 'the marriage of the Lamb has not yet taken place'. The present reality, with all its radiant experiences, is nevertheless awaiting its further increment. Here on earth it lives and serves in the fruitful tension of having and not-having. Body of Christ, affianced Bride—the Church is both in its selfawareness. Possessing and expectant, it bears witness both in its ambiguity and assurance to the Lord whose salvation is for all the world.

How, then, shall the Church, knowing itself in this tension, speak to contemporary man, the man so often claiming to be realist, so often hiding from himself that he is frustrated? To urge to repentance, to denounce sin eloquently, to make heartrending appeals to bring mass pressure on emotion and will? The task of evangelism is more difficult than that, but also simpler because of the objective reality it has to communicate. To the man of to-day who is, as Professor MIEGGE sees him, already contrite—'contrite potentially or at least negatively through his disillusioned consciousness'—let the Church go proclaiming three interlocking positives: (1) Christ, the Wisdom of God. He is the Light of God giving us deep, far-reaching and efficacious clues to existence and our experiences in it. And let this be done with patient seriousness but also with serenity of spirit. (2) Christ as the 'decision' of God to be for man, for us individually, for us eternally. We must confront the despondent realist of our times with this other realism, the unembittered realism of Divine Love, going the whole way for our advantage on the Cross. And let the Church as it does this communication of its message be itself homely as made by this Love. (3) Christ the Lord of all good life, and especially the life of fellowship. The 'other' man can never be in any true sense our 'fellow' save as we know ourselves included in, grasped by the love of God. To modern man, so sensitive to the values of life in community, let the Church show how and why community as such requires, and can receive at its very roots, the cleansing and nourishing powers of God's grace.

Once More, Who Were the Hellenists?

By the Reverend Canon C. F. D. Moule, M.A., Lady Margaret's Professor of Divinity in the University of Cambridge

In the eighteenth century Suicer wrote '*acres inter viros longe doctissimos sunt contentiones, quinam in Actis Apostolorum vocentur* Ἑλληνισταί'; and although this vexed question has again been discussed by distinguished scholars of to-day, perhaps it will not be out of place to venture some further observations on the data, and yet one more attempt at an answer.

The main objection to the traditional interpretation of the word as 'Greek-speaking Jews' is that Paul, who demonstrably spoke Greek, called himself Ἑβραῖος (2 Co 11[22], Ph 3[5])—the very word with which Ἑλληνιστής is expressly contrasted. My suggestion is that this difficulty is obviated if (as will be argued) the meanings attaching to Ἑλληνισταί and Ἑβραῖοι in given contexts are, respectively, 'Jews who spoke *only* Greek', and 'Jews who, while able to speak Greek, knew a Semitic language *also*'.

The word Ἑλληνιστής appears to be confined, as far as available evidence goes, to the Acts and Christian literature after the New Testament.[1] The only way, therefore, to determine its sense seems to be by deduction from its context and by consideration of its formation and affinities.

It occurs certainly at Ac 6[1] and (despite A's reading Ἕλληνας) 9[29]; and as a *v.l.* at 11[20]. In 6[1] οἱ Ἑλληνισταί are clearly contrasted with οἱ Ἑβραῖοι. In 9[29] there is no explicit contrast, but since the newly converted Paul is expressly described as disputing with οἱ Ἑλληνισταί at Jerusalem and being plotted against by them, the implication is that they formed a part only, and a distinguishable part, of the community there. In 11[20] the evidence on the whole seems to point to Ἕλληνας (A D* ℵ[c] 1518) as the better reading.[2] The contrast is with those Ἰουδαῖοι (*v.* 19) to whom most of the Christians dispersed by the Stephen persecution were confining their preaching; and since (if, for the moment, we take the Acts story as it stands) these preachers may be supposed to have included Ἑλληνισταί (see Ac 6[1-6] 8[1]), it is most unlikely that they would not have preached to fellow Ἑλληνισταί. Accordingly, Ἰουδαῖοι here seems to include Ἑλληνισταί, and the correct contrast will not be Ἑλληνισταί but Ἕλληνες, pagans. If the *v.l.* Ἑλληνιστάς (B 81 etc., T. R.; ℵ* has εὐαγγελιστάς) is a deliberate alteration, it is possibly meant to avoid anticipating Paul's Gentile mission[3]—and indeed Peter's (for 11[20] seems most naturally to refer to events prior to those of ch. 10).

Confining attention, therefore, for the present, to Ac 6[1] and 9[29], we look for a sense compatible with these contexts; and before going on to mention others' interpretations, I repeat my own suggestion—that in the Acts Ἑλληνισταί means simply Jews (whether by birth or as proselytes) who spoke only Greek and no Semitic[4] language, in contrast to Ἑβραῖοι, which would then mean the Jews who spoke a Semitic language in addition, of course, to Greek. I submit that this is not a far-fetched assumption in a world where practically every one spoke Greek[5] to some extent—even if it were only to the extent of the Seer of the Apocalypse. In such a situation, and with reference to the conditions in Jerusalem, all that is needed for clarity and brevity is a pair of words sufficiently indicating on the one hand limitation (no Semitic), and on the other hand inclusion (also Semitic). I do not wish for a moment to deny the likelihood that Ἑλληνιστής and the certainty that Ἑβραῖος had wider connotations as well. But if, for the sake of argument, we assume[6] that the Ἑλληνισταί of the Acts were Jews living in Jerusalem who were chiefly distinguished by reading the Scriptures and worshipping in synagogue only in Greek, whereas the Ἑβραῖοι could use and understand Aramaic and perhaps Hebrew, even if they easily used Greek Scriptures also (as Paul evidently did), then, I believe, it is possible to make sense of the Acts story.

Jerusalem must have contained many synagogues, including, besides the definitely 'Hebraic'

[1] For varieties of meaning in post-New Testament Greek, see H. J. Cadbury in *The Beginnings of Christianity*, v. 59.

[2] But J. H. Ropes in *The Beginnings of Christianity*, iii. 106, argues for Ἑλληνιστάς, as did B. B. Warfield in *Journal of Biblical Literature* [1883], 113–127. So, too, H. J. Cadbury in *The Beginnings of Christianity*, v. 71.

[3] See Haenchen's commentary, *in loc.*

[4] It is clear that Ἑβραῖος, even when used linguistically, is not confined to the Hebrew language proper: see Ac 21[40] and Strack-Billerbeck, ii. 444.

[5] It is this which seems to be overlooked by those who assume that Ἑβραῖος, if a linguistic term at all, could not apply to one who, like Paul, knew Greek. See *e.g.*, M. Simon, *St. Stephen and the Hellenists* [1958], 10.

[6] See, again, Strack-Billerbeck, ii. 444.

ones, such ' alien ' communities as are implied by Ac 6^{9} (and cf. 11^{20}), and a considerable additional body of diaspora Jews may have become Christians and stayed in Jerusalem with the newly formed community. It is not surprising, then, if, among the Christian Jews in Jerusalem, there were corresponding groupings from which friction might arise (6^{1}). It seems to me, too, to be intelligible [1] that this should have been met by the appointment of seven men, all with Greek names and all probably *Ἑλληνισταί*, to organize the dole. Either the entire Christian community made the generous gesture of trusting these seven, although drawn from the wronged section only, to deal fairly with the Hebraic group as well ; or it was assumed that the care of the ' Hebrews ' needed no special attention and would go on smoothly as before. In either case, the Twelve would be relieved of the distraction which had begun to threaten their proper vocation (6^{2-4}).

After Stephen's martyrdom (in the account of which I can see nothing to contradict this interpretation), there is a general persecution of the Jerusalem Church, from which only the apostles are exempt (8^{1}). This has surprised at least one scholar [2] : it might be easy to believe that the *Ἑλληνισταί* were expelled and the *Ἑβραῖοι* left, but why the improbable distinction between the apostles and all the rest indiscriminately ? That, I agree, is puzzling. But may there conceivably be an answer in the consideration that the apostles, coming from Galilee and never having begun to live in Jerusalem until after the Resurrection, may have been the only male Jews never to have joined any synagogue in the city ? Diaspora Jews, even as Christians, may well have found it easier to be accepted into one or another of the synagogues than Galileans—too local to be genuine diaspora members, yet too alien to fit in elsewhere. And if they did not belong to any synagogue, they may well have been the only Christians who escaped the peculiarly bitter attacks which are naturally directed against renegades actually *within* a community. This is only a guess ; but if there is anything in it, then all the other *local* Christians—even the *Ἑβραῖοι*—may well have been attacked where the Galilean Twelve escaped for the time being.

At all events, Christian *Ἑλληνισταί* (if not also *Ἑβραῖοι*) are dispersed, and spread the gospel outside Jerusalem. But their mere speech and affinities do not necessarily make them ready to preach to *Gentiles*. That was reserved for only certain among them (Cypriots and Cyrenians, to be precise), Ac $11^{19f.}$ (reading *Ἕλληνας*). Finally, it was only Christians who had been scattered : the non-Christian *Ἑλληνισταί* remained in Jerusalem, where Paul in due course was to come into collision with them (9^{29}).

For the present purpose we need not take the story any further. I am making no attempt here to comment on the remainder of M. Simon's interesting theory. I have merely tried to show that the Acts story can make sense, as it stands, on the assumption that *Ἑλληνιστής* and *Ἑβραῖος* respectively mean, in this particular context, what I have proposed. What may here be added however, is that this interpretation is not overturned even if (as I believe) Stephen is likely to have been closely connected with the community addressed by the auctor *ad Hebraeos* (n.b. He 13^{7}). For the tradition which labelled this evidently Greek-speaking and probably not Semitic-speaking community as *Ἑβραῖοι* is generally agreed to have been mistaken. The tradition clearly enough imagined they did in fact speak a Semitic language (indeed, even that the Epistle might have originally been written in one).[3] But since the tradition is rejected, all that it does is to reinforce the fact that *Ἑβραῖος* may be used in a linguistic sense. The connexion of the title *πρὸς Ἑβραίους* with this document is therefore no evidence against the proposed interpretation.

This interpretation seems not to conflict with the earliest known explicit [4] comment. Chrysostom, *Hom.* 14, on Ac 6^{1}, and *Hom.* 21 on 9^{29}, describes the persons in question as *τοὺς Ἑλληνιστὶ φθεγγομένους*. In *Hom.* 25, on Ac 11^{21} there is (as in the text itself, already discussed) some textual confusion as between *Ἕλληνες* and *Ἑλληνισταί*. But the important fact for the present argument is Chrysostom's linguistic interpretation of the operative word (whichever it is)[5] in the passages under review (in the last mentioned passage, *ἴσως διὰ τὸ μὴ εἰδέναι Ἑβραϊστί*).

As for *Ἑβραῖος*, this—whatever may be said of *Ἑλληνιστής*—is evidently a ' counter ', carrying different values in different contexts. That it by no means always carries the primarily linguistic connotation I have assigned to it in Ac 6^{1} is demonstrable. In one of the very comments of Chrysostom just cited, it is used of the Hellenists themselves : and in *Hom.* 21 he contrasts with the Hellenists (*Hom.* 14) *οἱ βαθεῖς Ἑβραῖοι*, implying

[1] Despite the objections of Cadbury, *op. cit.*, v. 62, and Simon, *op. cit.*, 6.

[2] Simon, *op. cit.*, 27.

[3] See the Commentaries.

[4] Note that, although the versions of the New Testament in general fail to distinguish between the terms *Ἑλληνισταί* and *Ἕλληνες*, the Peshitta of Ac 9^{29} has ' those Jews who knew Greek '.

[5] It is to be noted that in Jn 7^{35} and 12^{20} *Ἕλληνες* may possibly mean not Gentiles but Diaspora Jews (proselytes or otherwise). See Cadbury, *op. cit.*, v. 72, n. 5, Windisch in *T.W.N.T.*, ii. 506, and C. K. Barrett's Commentary on Jn 7^{35} (though contrast his comment on 12^{20}).

again that it was possible to apply *Ἑβραῖος* —even if in a ' shallower ' sense—to the Hellenists. Again, although Philo, *de Confus. Ling.* is sometimes cited for the linguistic sense of *Ἑβραῖος*, it is not conclusive. It is true that he there includes himself (*ἡμεῖς*) in a category contrasted in respect of language with *Ἑβραῖοι*. But Cadbury (*op. cit.*, v. 63, n. 2) conjectures that Philo is only contrasting all ' moderns ', of whatever language groups, with the *ancient* Hebrews ; and in any case (as Cadbury, *ib.*, 63, n. 2 observes) Euseb., *H.E.*, II. iv. 2 calls Philo *Ἑβραῖος*, and Photius, *Bibl. cod.*, 105, seems to contrast him with the Hellenists. On the other hand, that *Ἑβραῖος* could carry a primarily linguistic sense is shown, if not by the Philo passage, at any rate by *Test. Sal.*, 6, 8 (cited in *T.W.N.T.* ii. 508, n. 46) where *Ἑβραῖοι* and *Ἑλληνισταί* (*v.l.* *Ἕλληνες*) are contrasted in respect of language—though oddly enough the incantation attributed to the Hellenists (' Emmanuel ') is more recognizably Hebrew than that attributed to the Hebrews !

Be that as it may, to take *Ἑλληνισταί* and *Ἑβραῖοι*, as they occur in the Acts, in the proposed senses seems to solve a good many problems, whereas alternative proposals tend rather to multiply them. A very early alternative—at least as early as Salmasius—was recently revived by E. C. Blackman,[1] namely that *Ἑλληνισταί* in the Acts connotes proselytes. But the very fact that in Ac 6[5] special attention is drawn to one only of the seven as a proselyte seems fatal to the theory (for it is highly unnatural to make the phrase mean that, while all were proselytes, Nicolas alone was *from Antioch*). Besides, the distinction between a proselyte and a born Jew is most unlikely to have been expressed by the use of the rare word *Ἑλληνιστής*, when the familiar *προσήλυτος* was actually available and in use in the very context. Besides, although most proselytes probably came into Judaism without a Semitic language, and many may never have acquired one afterwards, still the cleavage between proselytes *as such* and born Jews is not likely to have been so deep as between two groups (whether or not proselytes were in question) expressly known as worshipping in different languages.

A more radical theory is that *Ἑλληνιστής* meant simply Gentile (and so equals *Ἕλλην*). The most distinguished recent exponent of this view is H. J. Cadbury.[2] But to accept this means not only postulating the synonymity of two distinct words,[3] but also re-writing the Acts narrative which, as it stands, scarcely [4] has room for Gentile Christians in Jerusalem at this stage.

Very recently, M. Simon (partly following G. P. Wetter and W. Bauer) has suggested that the *Ἑλληνισταί* were in fact (even if the author of the Acts is trying to conceal it) a radical reforming, ' gentilistic ' party within Judaism, to which Stephen may have belonged even before he became a Christian.[5] This seems to me, though possible, yet highly speculative ; and I doubt whether the purely philological considerations are so weighty as considerations of context. The one clear datum is that, in the Acts, *Ἑλληνιστής* and *Ἑβραῖος* are contrasted ; and if word-structure be stressed in the case of *Ἑλληνιστής* (which no doubt ought to mean something so wide and general as one who *ἑλληνίζει*), then the fact that *Ἑβραῖος*, not *Ἑβραϊστής*, is its antithesis must not be overlooked. The philological argument must not be allowed to have it both ways. Actually, the correct antithesis to *Ἑλληνιστής*, if it meant something so near to *Ἕλληνες* as ' gentilising ', would probably be *Ἰουδαϊστής*. Paul contrasts *Ἰουδαῖοι* with *Ἕλληνες*, and *Ἰουδαϊκῶς* with *ἐθνικῶς*. But the context is the surest guide to the meaning, and in any case M. Simon admits [6] that ' the term Hellenists, as used by Luke, includes all Greek-speaking Jews ', and that ' to the author of Acts, the word apparently has no other meaning '. All I am asking is whether it is not reasonable here, and with reference to a situation in Jerusalem, to define ' Greek-speaking ' as ' speaking (only) Greek ', in contrast to Jews who *also* spoke a Semitic language ; and whether, on this showing, the story in the Acts after all requires very little reading between the lines, and very little rewriting.

[1] In THE EXPOSITORY TIMES, xlviii. [1936–37], 524 ff.

[2] *Op. cit.*, iv. 64 (tentatively), v. 59–74 (with more conviction). Cf. B. B. Warfield, *op. cit.*, 125, taking it as ' " Graecizers ", meaning [in 11[20], where he would read *Ἑλληνιστάς*] the total mixed population of Antioch '.

[3] Ably defended by Cadbury, *op. cit.*, v. 71 f.

[4] *Pace* Cadbury, *ib.*, 65 ff.

[5] *Op. cit.* ; cf. O. Cullmann, ' The Significance of the Qumran Texts for Research into the Beginnings of Christianity ', *J. B. L.* [1955].

[6] *Op. cit.*, 15.

Literature

EARLY CHRISTIAN DOCTRINES

Students and teachers alike will join in a hymn of gratitude for the splendid textbook—*Early Christian Doctrines* (A. and C. Black ; 30s. net)—which Dr. J. N. D. Kelly, has written to replace the hitherto standard ' Introduction ' by the late J. F. Bethune-Baker, which, for all its proved excellence, is now out-of-date. The new book is better arranged and more economical in words, being a veritable masterpiece of terseness and lucidity. It is divided into four parts. The first part paints in the general background of pagan philosophy and religion, Judaism and Gnosticism, and then proceeds to discuss the vital question of the norms of authority to which the Fathers appeal to settle disputed questions, and the methods which they used in Biblical exegesis. The second part surveys in five chapters the basic essentials of pre-Nicene doctrine concerning the Trinity, the Person of Christ, Man and Redemption, and the nature of the Church and the Sacraments. The third part deals in eight chapters with the treatment of the same themes in the period of the great councils, from Nicaea to Chalcedon. The fourth part, an epilogue, summarizes patristic notions of eschatology. References to the sources are given in the footnotes, so that the student is encouraged to follow up the statements in the text and read the original documents for himself. But Dr. Kelly has wisely abstained from providing references to secondary authorities ; instead he gives a brief bibliography at the end of each chapter, evidently intended more as a pointer to the beginner than as a particular expression of his own debt, but encouraging the student to venture into deep water by including titles in French, German, Italian, Spanish and Latin.

One virtue of the book that particularly deserves mention is the sense of balance apparent throughout. Not only is the tone judicious, sometimes even judicial, but the reader is always given a sense of proportion in the relating of a detail to the whole structure of early Christian thought. The author must often have been tempted to enlarge some section of the book where the subject-matter caught his fancy, but on every page there is evidence of an *enkrateia* which has never lost sight of the entire design. The selection, of course, presupposes that the writer surveys the ancient texts from a vantage-point, to describe which it is hard to find any word other than the vague term ' catholic ', and the history is implicitly an assessment as well. The absurdities and personal quirks which appear in the pages of individual Fathers disappear from view, and we see the underlying continuities. The story ends with Chalcedon in 451. It is perhaps a pity that the book could not include even the briefest sketch of the consequences of Chalcedon, a problem upon which much modern research has been concentrated. But five hundred and thirteen pages for thirty shillings is magnificent value.

H. CHADWICK

ESCHATOLOGY AND THE CHURCH

A new study in the Gospel according to St. John is to be welcomed, not only on its own account, but also because it embodies in itself two very pleasing features of contemporary theological books. One is the new interest being shown in Biblical exegesis by scholars of the Roman Catholic Church, and the other is the commendable eagerness of translators and publishers to make available in English significant books first published in other languages. The book is entitled *Consummatum Est : Eschatology and Church in the Gospel of St. John* (S.P.C.K. ; 25s. net). The author is a Swedish scholar, Alf Corell, and the translation is the work of the Order of the Holy Paraclete, Whitby.

The word ' church ' does not occur in the Fourth Gospel, nor does any account of the institution of the Sacraments of either Baptism or Holy Communion. In spite of this, however, the author argues that the idea of the Church is everywhere present in this Gospel. The title King is frequently accorded to Jesus, and a King implies the people He rules over ; the Shepherd implies the flock, the Vine the branches. Moreover sacramental teaching is found in almost every chapter. All references to water are claimed as allusions to Baptism, and all references to bread, wine, blood and the vine as implying teaching about the Eucharist. In this the author follows closely the conclusions of Cullmann, though not slavishly, for at one or two points where Cullmann claims to have detected subtle references to the sacraments, the author reproves him for being ' too zealous ' or for having ' too active an imagination '.

The second part of the book deals with eschatology. This Gospel is generally regarded as being the least interested of the Four in this theme. It must be admitted, of course, that there are five or six references to a final consummation on the last day, but some scholars have treated these as later interpolations, designed to bring the general

teaching of the Gospel into line with the current theology of the Church. Usually this Gospel has been claimed as the exponent *par excellence* of 'realized eschatology'. Mr. Corell argues, however, that eschatology is a dominant theme of the Gospel, and is to be found in the teaching about the Paraclete, the Church, the Son of Man, and the coming hour. 'The whole of the Fourth Gospel', he claims, 'is really the story of Jesus regarded as an eschatological act.'

We feel we want to ask: 'What precisely does the author mean by eschatology'? Gone are the days when the definition of the Oxford Dictionary, interpreting its meaning as 'the doctrine of death, judgment, heaven and hell', was sufficient, but though current usage differs widely from this, there is no one definition that would cover its varying meanings. Mr. Corell writes: 'History is not a mere matter of chance, but is direction towards a definite goal; in other words, history is conditioned by eschatology'. One wonders whether eschatology ought to be used in this expanded sense, but it is in this sense that the author shows it to be a prevalent concept of the Fourth Gospel, because it tells of decisive events towards which history had been moving, and from which it is still proceeding. Indeed, four types (or aspects) of eschatology are distinguished: future, proleptic, realized, and also present. In this section there is included a moving exposition of the words from the Cross: 'It is Finished', which provide the title for the book.

Two further chapters are added, one on 'Important Theological Concepts' and the other on 'The Idea of Election' in this Gospel.

The concluding chapter seeks to show how the two concepts of Church and Eschatology are, in the Fourth Gospel, closely interrelated, as well as being individually significant. The importance of the Church is further emphasized by the interpretation of the 'beloved disciple' as 'an ideal figure representative of the Church' who is in fact the corporate author of the Gospel and the community to whom the mother of Jesus was entrusted at the Cross. The one purpose of this Gospel is 'to be the Church's own witness about herself and about the Lord who is working in and through her'.

C. L. Mitton

NAG HAMMADI

Qumran has become a household word, thanks to the interest aroused by the Dead Sea Scrolls, but few as yet know much about Nag Hammadi. The Gnostic library discovered there may, however, prove in time to be no less significant for our knowledge of the early Christian centuries, and for the light it sheds upon 'one of the dimmest chapters in Church history'. M. J. Doresse, who had the good fortune to be in Cairo when the first of these texts reached the Coptic Museum there, has contributed numerous articles on the subject to various periodicals. Now he presents, by way of introduction to a series of studies of individual texts, a full-scale survey of the new material which sets it effectively in the context of our existing knowledge—*Les livres secrets des gnostiques d'Égypte* (Librairie Plon, Paris; 990 fr.).

The first chapter contains a judicious and well-documented review of the patristic evidence and the problems which it poses: Gnosticism as seen by its opponents. The second deals with the original texts already known and the archaeological material, the third with the story of the discovery, and the fourth presents an inventory of the Nag Hammadi texts. The chief interest of the book lies, however, in the fifth and sixth chapters. The former analyses the new material under four main heads: the Revelations of the great prophets of Gnosis from Seth to Zoroaster, Gnostics disguised as Christians, the Gospels of Christianized Gnosis, and Hermes Trismegistus as an ally of Gnosis, while the latter examines the character of the Sethian sect as revealed by their own writings. A final chapter traces the offshoots of Gnosticism in summary fashion through Manicheism to the Islamic sects.

It is, of course, too early to speak of assured results. One document only, the Gospel of Truth, has so far been published, and the theory that it was written by Valentinus, so ably presented by van Unnik in 'The Jung Codex', has already been challenged. There is also a German translation of another text, based on the photographic edition published in Cairo, and it is possible now to hope that others will soon become available. For the present we are indebted to M. Doresse for a most interesting, readable and balanced account. One is glad to hear that an English edition will be published by Messrs. Hollis and Carter in Spring, 1959, under the title 'The Secret Books of the Egyptian Gnostics'.

R. McL. Wilson

BUDDHIST WISDOM BOOKS

To the debt which students of Buddhist literature owe to Dr. Conze for his many translations of the original documents from Sanskrit, Pali and Tibetan is now added a further obligation for this very useful commentary on *The Diamond Sutra* and *The Heart Sutra* of the Mahayana Wisdom School of about the fourth century of our era (*Buddhist Wisdom Books*—Allen and Unwin; 13s. 6d. net). For more than a century *The*

Diamond Sutra has been accessible in European translations, but, as Dr. Conze says, 'during all that time we have been without the means which would enable us to solve its riddles.' For Western readers the texts present so many difficulties and pitfalls that a commentary of this nature is needed to convey their full meaning and significance in the light of the information that has now become available from various sources. Without attempting originality, the comments are aimed at carrying on the Mahayana tradition of Buddhist exegesis established in its universities in Northern India at the time of the Pala Dynasty (A.D. 750–1150), and still adopted in Tibet, adapting it in translation to present day language and thought. This is no small achievement at a time when 'the rapid growth of scientific knowledge has been bought at the expense of much wisdom which our less well-instructed forefathers could draw upon,' enshrined in the ancient wisdom literature of Greece and India.

The Diamond Sutra is based on the assumption that phenomena can only be known as complexes of attributes, since *Prajnaparamita*, the Perfection of Wisdom, escapes knowledge because nothing is permanent, and nothing is known positively of the Reality which gives meaning to this universal flux of appearances. The career of the Bodhisattva who has selflessly postponed entering Nirvana and becoming a Buddha in order to help struggling humanity to attain this status is discussed with its vow, six perfections extending over many aeons, and the final attainment of Buddhahood. The major sections of the Sutra conclude with the merit derived from perfect wisdom which forms the basis of the spiritual achievements reviewed.

It is recognized that 'the language is ill-suited to expressing the insights of a wisdom which aims at no less than the total extinction of self.' But these two works have been singled out by Buddhists in China, Japan, Tibet, and Mongolia as 'the holiest of the holy'—*The Diamond Sutra* 'cutting like a thunderbolt'; *The Heart Sutra* (the original Sanskrit text of which is given in this volume) setting out to formulate 'the very heart or core or essence of perfect wisdom.' In this attempt to make them intelligible to Western readers Dr. Conze has made a valuable contribution to this aspect of the comparative study of religion.

E. O. James

JOHN VENN

From the days of the first Queen Elizabeth till the present century one member at least of the Venn family has been a clergyman. Not the least notable of this succession was John Venn, Rector of Clapham from 1793 to 1813, who, as chaplain to the 'Clapham Sect,' influenced that remarkable group both by his preaching and by his friendships. *John Venn and the Clapham Sect*, by the Rev. Michael Hennell (Lutterworth Press; 30s. net), is a full scale biography of this central figure in the Evangelical Movement, who as first Chairman of the C.M.S. showed himself a missionary statesman of no mean order. It was his constant endeavour to bring those of his congregation whose religion was formal to a religion of personal faith and those whose faith was real to a deeper commitment which should result in their religion permeating every corner of their lives. While his health remained good he himself was deeply involved in the secular affairs of his parish and may even be regarded as the prototype of the conscientious town parson of last century.

The author has been allowed full use of the Venn family papers, and he has drawn on other manuscript sources as well as published works. Among many interesting points that emerge is the fact that the Clapham Sect, besides working against slavery and setting a new standard of integrity in public life, did much more for social welfare at home than they have received credit for from social historians. This is an important book which helps to put the Evangelical Movement in clearer focus.

Stewart Mechie

DEMYTHOLOGIZING

In the past few years a number of Roman Catholic scholars have published studies of Bultmann's demythologizing. One of the most important of these studies has now been translated into English by Dr. Olive Wyon under the title, *The Christian Message and Myth* (S.C.M.; 25s. net). Its author, Father L. Malevez, is a noted Belgian scholar, and Professor at the Jesuit College of Saint Albert, Louvain. Since this book was first published in 1954 a good deal has been written about demythologizing, and the author has availed himself of the opportunity afforded by the English edition to bring his work up-to-date. This he has done by adding a long essay, translated by Bernard Noble, on the relation of philosophy to exegesis in the light of recent discussion.

Father Malevez's book is one of the best introductions to Bultmann's thought that have so far appeared. Without wasting words, he gives a lucid exposition of the principles of demythologizing, and shows the relation of Bultmann's theology to certain current trends in philosophy. Father Malevez cannot agree with those critics who see in Bultmann's work a subjectivizing of the gospel. Bultmann's thought is admittedly ambiguous, and on some matters he seems to contradict himself.

But Father Malevez thinks that Bultmann wishes to retain the objective character of God's act in Jesus Christ, and that he does more justice to the historical nature of the Christian religion than some of his critics have allowed.

On the other hand, Father Malevez criticizes the anthropological emphasis in Bultmann's interpretation of the New Testament. 'The Bible', he says, 'is not primarily a treatise on anthropology: its whole aim is the knowledge of God and the contemplation of God.' There is criticism also of Bultmann's lack of interest in Christology. Christ becomes simply the instrument of a message and the exemplar of an authentic existence for man. Christology has been absorbed into soteriology and the Christian finds himself no longer 'attached by a mysterious link to the person of the ever-living Christ, his Saviour'. Thus Father Malevez asks: 'How can the Christian reader of Bultmann help exclaiming in his surprise: "They have taken away my Lord, and I know not where they have laid Him"'?

In view of these criticisms, Father Malevez is driven to the conclusion that Bultmann 'cannot escape the charge of having made an attack upon the very substance of Christianity'. But this negative conclusion is reached only as the result of a study which is thorough, scholarly and fair-minded. This book can be recommended both as a valuable contribution towards the understanding and assessment of demythologizing, and as a model of the kind of dispassionate discussion which ought to be possible between Catholics and Protestants.

JOHN MACQUARRIE

TOWARDS SCIENTIFIC AND RELIGIOUS UNIFICATION

Matter, Mind and Man, by Dr. Edmund W. Sinnott (Allen and Unwin; 18s. 6d. net), is worthy of the series to which it belongs—'World Perspectives'—and continues, humbly and bravely, the effort to break away from narrow dogmatisms and uncomfortable dualisms towards ideas which are not dreams but ideals, consistent with the achievements of modern science. Throughout the argument there is evidence of a desire for a dependable linkage between body and mind, and between man and God. Spirit is central and there is no ultimate cleavage between the human spirit and the Divine. It is a pleasure to read a book in which the style throughout is so clear, and there is neither contempt for scientific conclusions—if only they could be widened in their scope—nor subservience to dogmatic authoritarianism—if only it were less static.

Dr. Sinnott feels that the challenging problem is not the nature of man but the nature of life. He goes deep down into biological science and seeks to base his philosophy upon the nature of protoplasm, especially upon its capacity for organization, which is essentially a striving towards a goal. His chapter on the 'Philosophy of Organism' is central in the book. It is difficult reasoning, but in the end he sketches a theory which is on the whole satisfying and convincing. Perhaps the argument grows slightly thinner as he proceeds, but there is a commendable attempt to establish the principle that man's mental life comes from protoplasmic goal-seeking, and to trace the development from primitive forms of life to the emergence of psychical action, the beginnings of mental reflection and decision, the consciousness of the harmony of beauty and of the demands of value and morality. His chief point is that development is not explainable simply by outside influence and that reliance upon natural selection is quite inadequate for metaphysical purposes. The principle is that protoplasmic organization implies a goal and this goal is objective. Man is the highest point of evolution, but this implies, within him and not outside of him, a spirit of which the essential quality is its relationship to the spirit of the universe. Religion is not a mirage or an outworn substitute for defective science, but a fundamental experience; God is a generative power to which man owes his being. Freedom must be possible on both the lower and the higher levels of life, and advance is better described under the heading of 'goal' rather than 'drive.' The conclusion of the whole is definitely religious, but is not merely intellectual. God, if He is really believed in, must be *felt* and not proved after the manner of a theorem in geometry, and that which is unproved and yet real in its influence is not to be dismissed as mere mysticism. In the end there is a hint of a doctrine of Incarnation; the question is asked as to why, if man's spirit is always expressed in human personalities, the universal Spirit should not be expected to be manifest in a Person?

This is a most useful book, and it might well be developed on a larger scale than in its present form.

W. S. URQUHART

We have before us a book about Calvin that is unusual in its emphasis—*John Calvin: The Man and His Ethics*, by Professor Georgia Harkness (Abingdon Press; $1.50). Professor Harkness disposes of Calvin's public career in three chapters and of his theology in one. Other two chapters deal with man's duty to God, and the remaining six chapters with man's duty to man, involving problems of social ethics in the family, the economic

order and the State. The Weber thesis is fairly estimated, and all through reference is made to Calvin's works, including his sermons, letters and commentaries. While the relation of Calvinism to capitalism and to the rise of political liberty has been handled before, we do not know of so adequate a treatment of Calvin's thought on the family and sex relations as is here presented. This is a useful study, and it is of more than historical importance. As the author remarks, the morality of the Protestant portion of the Western world still bears the stamp of Calvinistic morality.

Jesus in His Own Times, by Dr. Sherman E. Johnson (A. and C. Black; 12s. 6d. net), is subtitled 'A Study of Jesus against the Background of Palestine and its People, Their Religion and Politics'. This is not a life of Jesus, but it does amply fulfil its promise. It deals vividly with the geographical background of the ministry of Jesus; with the Pharisees and the Essenes; with the area of conflict between Jesus and the orthodox Jewish authorities; with Jesus and the revolutionaries of His time; with Jesus' thoughts about the future hope; with the mission of Jesus; with the last days in Jerusalem; and, finally, with the theological problem of the Incarnation and the Problem of Jesus' Individuality. One of the most valuable sections of this book is the section wherein it takes full account of the material which has emerged in the Dead Sea Scrolls in connexion with the life and ministry of Jesus. This book is a lucid and vivid summary of the thought-background of the life and mission of Jesus.

Sons of God, by Mr. P. C. Sands (published for the Church Assembly Children's Council by the Church Information Board; 8s. 6d. net), is subtitled *Notes and Talks on the Gospels for Adolescents*. It contains sections on The Gospel, The Sermon on the Mount, The Training of the Disciples, The Last Warnings and Last Events in the Ministry, and The Christian Faith. Mr. Sands is a first-rate scholar and a first-rate teacher, as befits a former headmaster. His material is presented in teaching form, and is illuminated with illustrative material drawn from many sources. The chapters of this book will make excellent material for lessons and addresses for Bible Classes and for Youth Groups.

For a number of years there has been a great lack of contemporary published sermons. The need for these is now being met, and the latest volume is *These are Thy Wonders* (Epworth Press; 8s. 6d. net), by the minister of St. Andrew's Presbyterian Church in Eastbourne, the Rev. G. T. Bellhouse, M.A., B.D. Mr. Bellhouse tells us why he took the line of George Herbert as his title. It is 'because the only way surely to prepare and preach a sermon is to see it as an instrument in the hands of God through which He may still work wonders.'

To Mr. Bellhouse's own members and to the many hundreds of visitors to Eastbourne who worship at St. Andrew's the volume will need no recommendation. And we hope that more will feel the urge to get it after reading the sermon quoted (abridged) in 'The Christian Year' section of this journal.

The Beckly Social Service Lecture for 1958 is entitled *Livingstone's Africa: Yesterday and To-day*, by the Rt. Hon. James Griffiths, M.P. (Epworth Press; 7s. 6d. net). It is a simple, short introduction to the present-day problems of territories for which we in Britain are still responsible and of which we know so little. The writer's heart is in the right place, but the writing is hurried and constantly marred by woolly platformese. In Africa, too, apparently, there are avenues to be explored and stones not to be left unturned!

Messrs. Harper Brothers of New York have issued in Great Britain through Messrs. Hamish Hamilton, Ltd., a substantial volume, published two years ago in America, entitled *The Ministry in Historical Perspectives*, edited by Dr. H. Richard Niebuhr and Dr. Daniel D. Williams. It is part of a survey of theological education in the U.S.A. and Canada, and its purpose is to examine what the ministry has been in the past in order to see more clearly what it should be in the changing conditions of to-day and to-morrow. After study of the Biblical and patristic periods attention is given chiefly to the churches in the West, after the Reformation to the Protestant denominations, and in the modern period to the churches in the U.S.A. Eight leading American Church historians have contributed to this work, and such names as John Knox, Roland H. Bainton and Wilhelm Pauck guarantee the standard of its scholarship. We are grateful for such an authoritative survey for, while the doctrine of the ministry in the successive periods is not neglected, the authors have also given an account of the functions of the ministry in the context of the forces which played upon the Church and which in turn were challenged by the Church. One among several interesting conclusions is that the drawing of too sharp a line between preaching, priestly and pastoral functions does violence to what the ministry has actually been throughout the centuries. The price of the book is 40s. net.

Listen to the Wind, by Mr. Douglas Webster (Highway Press; 2s. 6d. net), is a popular account

of the work of the Church Missionary Society in Africa, the Middle East and Asia. Starting from an excellent opening chapter on the Revelation, the author traverses seven parts of the world to-day and seeks what the Spirit has to say to the Church.

In Africa he finds Christian and non-Christian alike a nationalist at heart and committed to political parties of that colour. We ourselves, he shrewdly notes, call it patriotism. In the East the Spirit may speak through Pandit Nehru or Mao just as in the days of Isaiah He spoke through Cyrus. In one part of India, college students shun a Christian group because it is split into two warring halves: those who believe only in Bible study, prayer and evangelism, and those who believe in a social service programme. We are near home here! Japan is subjected to ceaseless attack by the American 'three S's'—Sports, Screen and Songs.

Though this little book is addressed mainly to Anglicans, it has vivid, thoughtful things to say to those who are members one of another in the World Church everywhere. This, for example, from Bishop Lesslie Newbigin, reflecting on eleven exhilarating years of unity in South India: 'I hope we shall never develop the kind of past which absolutely determines the future and makes prayer for the Holy Spirit's guidance a formality'.

If the value of a book on the devotional life is to be assessed by that book's helpfulness, as indeed it must be, then the value of Dr. Leslie D. Weatherhead's book, *A Private House of Prayer* (Hodder and Stoughton; 12s. 6d., 15s., 21s. net), stands very high. Dr. Weatherhead begins with the initial advantage that prayer does not come easily to himself, and, therefore, he knows, and can sympathize with, the problems of prayer. He begins with the saying of Jesus that when we pray we must enter into the inner room and shut the door (Mt 6^6). It occurred to him that the kind of house in which Jesus lived in Palestine, the peasant home, usually had only one room, and had no inner chamber. Therefore, the inner chamber must be a construction of the mind and of the heart into which a man can withdraw. So Dr. Weatherhead proceeds to construct a house of prayer in which there are seven rooms.

There is the room in which *we affirm the presence of God*, a room which we furnish with the great statements of the Bible and of the saints about the presence of God. There is the room in which *we praise, thank and adore God*, which we may furnish with great hymns like the *Te Deum*. There is the room of *Confession, Forgiveness, and Unloading*, in which Ps 51 will be at least part of the furniture. There is the room for *Affirmation and Reception*, in which we remember the clasp of the everlasting arms, and the fact that God is ever more ready to give than we are to ask. There is the room of *Purified Desire and Sincere Petition*. In it we will see what desires can be set before God, and what can not. We will begin to say, not, 'Give me', but, 'Make me', and 'Show me', and 'Use me'. There is the room of *Intercession for Others*, in which we pray for some one, and watch him emerging from his difficulties. There is the room for *Meditation*, where we look at Jesus, trying, as Ruskin said he did, 'to be present as if in the body at each recorded act in the life of the Redeemer'.

Having laid down his principles, Dr. Weatherhead then proceeds to furnish each room in the house for every day in a month, using most often his own material, and on occasion material wisely selected from the works of others.

It may well be that this book will become one of the devotional classics on which men feed their souls.

Dr. Moses Gaster was a distinguished Jewish scholar who came to this country when he was exiled from Rumania and remained here to the end of his life. To celebrate the centenary of his birth, in November 1956, a memorial lecture was delivered by Professor Edward Robertson, Librarian of the John Rylands Library in Manchester, followed by a number of short speeches on aspects of Dr. Gaster's contributions to learning. These have now been published in a small book—*Gaster Centenary Publication* (Lund, Humphries; 10s. 6d.). Professor Robertson lectured on the ancient Scroll of the Law, possessed by the Samaritans, and gave some new information on the antiquity and importance of this Scroll, of which the Rylands Library has a microfilm. Dr. Gaster himself was much interested in the Samaritans, and made them the subject of the Schweich Lectures he delivered to the British Academy. A representative of the Rumanian People's Republic spoke on Dr. Gaster's contributions to the study of Rumanian Linguistics, Dr. Solomon Gaon spoke on his leadership of the Spanish and Portugese Jews in this country, Sona Rosa Burstein on his contributions to the study of Folklore, and Dr. Bruno Schindler, who was formerly secretary to Dr. Gaster, added some personal reminiscences. This little book—the long delay in whose publication is surprising—is not merely a tribute to one who, in a memorable sentence it contains about him, 'walked in and out of the centuries as if they were paths of his private garden'; in Professor Robertson's lecture it offers the Biblical student new information about an important instrument of textual criticism. The bibliography of Dr. Gaster's writings closes the book.

To most of us Jehovah's Witnesses are troublesome people who sell us silly books at the door, and whether we buy them or not persist in returning. To Mr. W. J. Schnell (*Thirty Years a Watch Tower Slave* [Marshall, Morgan and Scott ; 12s. 6d. net]), who has been in it for nearly thirty years, it is a racket, nothing less. As every salesman, he says, gets the price of three books for every one he sells, he can make a pretty comfortable thing out of it. Of the tenets of this sect the author says little ; but its discipline is as strict as anything that Nazis or Communists have devised. He began to have his doubts two years after he joined the movement ; but he struggled on till at last he simply walked out, leaving his family behind him. Let us hope that he has now found a better employment for his talents as a book salesman.

In view of the alarming statistics compiled by the Economic Research Council relative to drink offences among adolescents, no one can deny that temperance teaching is more than ever urgent. We welcome therefore *Alcohol and the Christian Ethic*, by Dr. T. G. Dunning, Secretary of the Temperance Council of the Christian Churches, published at 8s. 6d. by the Religious Education Press. The author, without over-stating his case, presents a scholarly survey of New Testament teaching on the use of alcohol and makes appropriate applications, both social and personal, to our own day, when this, like other social evils, has assumed a new magnitude and organized malignancy.

Dr. Charles C. West, Assistant Director of the Ecumenical Institute at Bossey, has drawn upon his personal experience in China and Eastern Germany as well as his extensive reading in the preparation of *Communism and the Theologians* (S.C.M. ; 35s. net). It would be impertinent to attempt in short space to summarize a volume of nearly four hundred pages. Suffice it to say that Dr. West studies in detail the impact that Communism has made on such figures in contemporary Christian theology as Barth, Brunner, Tillich, Niebuhr, Berdyaev, Hrómadka, Gollwitzer and Bonhoeffer. He makes a critical evaluation of the response of each ; but his aim is no balanced theoretical statement. It is to aid Christians everywhere to take a truly Christian attitude to Communism and particularly to aid those whose lives are one continuous encounter with and witness to the Communist world in the name of Christ. In the last ten pages there are some moving examples of how some of them are faring in this encounter under the conviction that 'justice and human welfare depend neither on the preserving of great social orders from the past nor on the creation of revolutionary ideals in the future, but on obedient participation in God's concern for our neighbour each day and year.'

This is not a volume for a leisure hour, but even the general reader will be able to follow the development of the author's thought.

Hot heart often rules cool head in discussions about South Africa and its problems of race and colour. The purpose of *Church and Race in South Africa*, ed. by the Rev. David M. Paton (S.C.M. ; 8s. 6d. net), is to provide accurate knowledge of a most difficult situation and to see the Church's response to the challenge. The most important chapter in this collection of clear-sighted, factual documents, contains a selection from the Charges to his Diocesan Synod of the Right Rev. Ambrose Reeves, Bishop of Johannesburg. Here is a lucid statement of the difficult but inescapable part of Christian witness in the face of discriminatory practices in a multi-racial community. Editorial comment is limited to making the context clear, and the documents are allowed to speak for themselves. This book is therefore of first importance for any sober assessment of the Christian position in South Africa to-day.

The Silent Rebellion, by A. M. Allchin (S.C.M. ; 25s. net), might provoke strange expectations were it not for its sub-title—Anglican Religious Communities, 1845–1900. The author does not set himself to enumerate and describe every Anglican Community founded within his period. Only a few are described in detail, for an attempt is made to treat the subject broadly, including the ideals of the founders, the social and cultural background and the reactions of the Church in general and the episcopate in particular. The growth of these Communities may be regarded as an outcome of the Oxford Movement, as a witness to the vitality of the Church of England and as a part of the movement for the emancipation of women, for there was a day when a young woman wishing to engage in nursing or teaching could find scope in an Anglican Sisterhood which the world in general denied her.

This book raises again the question of the value for the Church and the world of Communities given wholly to prayer and contemplation as well as those that express the Church's concern for social problems and evangelization. Mr. Allchin has done well to remind us of the silent rebellion against worldly values and standards to which the existence of such Communities bears witness.

The Sailor's Share in the Spread of the Gospel[1]

By the Reverend Professor John Foster, D.D., The University of Glasgow

In the year A.D. 178 Celsus, a learned Greek in either Rome or Alexandria (we are not sure which), wrote a book to disprove the Christian religion. The Church was very young and really had no right to exist. As a secret society, a vigorous underground movement, it was spreading through all the seaports of the Mediterranean. It had long ago reached Rome, and spread westwards to Gaul and Spain. From Alexandria it had gone up the Nile and down the Red Sea to the tip of Arabia. From Iraq it was reaching towards Persia. What had this anti-Christian writer to say? These words of his are related to our subject: 'Jesus collected round him ten or eleven bad characters, the crookedest of tax gatherers and sailors, and with them went hither and thither getting a living by disgraceful and importunate means'. That is his account of the calling of the Twelve. In the ancient world, as to-day, seafaring men included some rough types. It seemed to him enough to damn this cause to say that its first promoters were sailors. The sailor's share in the spread of the gospel—there you have it from the very start.

The Apostle Paul is the missionary whose work we know best. He himself summarized his adventures thus: 'Thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, . . . in perils in the sea . . . in labour and travail, in watchings often, in hunger and thirst . . . in cold and nakedness' (2 Co $11^{25f.}$)—the sailor's hardships. Much of his journeying about the Mediterranean world was by sea. The seaports he recognized as strategic points for planting churches. St. Paul was familiar with seaports and seamen from Cæsarea in Palestine to Cyprus, Crete and Malta, the coasts of Asia Minor, the Balkans and Italy, and perhaps as far west as Spain. We may well wish that St. Luke in the Acts of the Apostles had told us more about his voyages. St. Paul describes the need for missionaries: 'How shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?' He might have taken one step more, 'And how shall they go except the sailor takes them?'

We are given a detailed account of one of St. Paul's voyages, the one which included shipwreck on the island of Malta. According to Ac 27^{37} there were two hundred and seventy-six people aboard. A ship of those days would scarcely be more than two hundred feet in length. Some manuscripts of the Acts read seventy-six instead of two hundred and seventy-six, probably because the copyists thought the number too great. Yet Josephus, contemporary of St. Paul, tells of being one of six hundred passengers. Fortunately it was the custom in those days to lay up ships from November to March because of winter storms. Sailors on the land-locked Mediterranean were more limited in their seamanship than those of the Indian Ocean, to which we must now turn.

Travel from the Mediterranean to the Indian Ocean was up the Nile some five hundred miles, and then a week was required to cross to the Red Sea coast. A writer contemporary with the apostles tells of Indian, Arabian and Greek shipping. The Indians sailed from Broach (two hundred miles north of Bombay) and traded to the mouth of the Red Sea and down the African Coast. The Arabs had Mocha, West of Aden, as their base. The Greeks coasted down both shores of the Red Sea, then round Arabia to India and Ceylon. The writer mentions at this very period a change in Greek seamanship. Formerly they had hugged the coasts but now they learned, probably from Indian and Arab sailors, to use the south-west monsoon which brings storms and rain from June to September. On such small ships monsoon weather in the Arabian Sea must have meant discomfort and danger, but letting the storm blow them far out from land straight to the Indian Coast meant greater speed. Merchants of Alexandria might get to India to buy pepper, spices, perfumes, muslins, pearls, ivory, tortoiseshell and silver, and travel home having taken only six months for the double journey. And farther East? I have read Chinese records which tell of a trade delegation reaching the Chinese Capital in the year 166 from the territories of the King 'An-Tun'. That is the Chinese attempt to write Marcus Aurelius Antoninus. The Chinese record adds, 'From that time began direct intercourse with this country'. And so about a hundred years after the death of St. Paul, communications by sea stretched not only across the Mediterranean world but east, even to the China Sea.

The central beliefs of the Christian religion are

[1] A Lecture delivered to the British Sailors' Society in Leith, April 1958.

about God and the World. 'God so loved the world, that he gave . . .', 'Go ye into all the world and preach. . . '. That was not mere talk, not an impossible command. The world was open and men could go. The sailor by the hazards of his life had contributed so much to the spread of the gospel.

We can leave the subject of communications there, because nothing more was contributed to knowledge of the world and routes across it, till 1492 when Columbus sailed west to discover the New World, and 1497 when Vasco da Gama sailed east round the continent of Africa, and 1522 when the ships of Magellan became the first to circumnavigate the globe, the beginning of the modern age.

During all the centuries this connexion is maintained; the sailor has much to do with the spread of the gospel. He pioneers the seaways, he mans the ships on which missionaries are to travel, but more than that, sometimes the sailor is himself a missionary, and again sometimes we must just as surely claim that the missionary is no mean sailor. I can illustrate the connexion from the days of the apostles to our own day, though there will hardly be time to provide a picture from every one of the nineteen centuries that lie between.

We started with the fishermen apostles. Here is a picture from *the second century*. A missionary named Justin, who had travelled from Palestine westward to Rome and about the year 150 was doing propaganda for this underground movement (until they caught him and executed him in the year 165), tells how Christianity was spreading through Christian travellers and traders, some of them doubtless on the sea: 'Our Lord urged us by patience and meekness to lead all from shame and the lusts of evil, and this we have to show in the case of many who have come in contact with us, who were overcome and changed from violent and tyrannical characters, either from having watched the constancy of their Christian neighbours' lives, or from having observed the wonderful patience of Christian travellers when over-charged, or from doing business with Christians'. The founders of the Christian cause in some of the greatest cities (for example, Rome itself) are unnamed; often they were not apostles, not full-time missionaries, but just Christians who carried their religion with them as they went about their business.

Another picture just before we reach *the third century*. Clement was a Christian teacher in that greatest of seaports, Alexandria, meeting-place of three Worlds, the Mediterranean, the East, and Africa. About the year 180 he writes about the symbols Christians can use. He says they ought no longer to put on their signet rings pictures of heathen gods, nor weapons, nor wine-cups, because a Christian is not an idolater, nor violent, nor a drunkard. He goes on, 'Let our seals be a dove or a fish or a ship scudding before the wind or a ship's anchor'. The dove stands, of course, for the Holy Spirit. The fish in the Early Church represents the first letters of the phrase 'Jesus Christ, God's Son, Saviour', which written out together make I.Ch.Th.U.S., thus spelling the Greek word for 'fish'. The ship stands for the ark of salvation but is used also because the mast and the yard together make a cross. The anchor connects with He 6^{19}—'Hope we have as an anchor of the soul'. Is it not natural to think that nautical symbols—fish, ship and anchor—are used most readily by seafaring men? Here, I suggest, is a sign that second and third century Christianity is maintaining its early connexion with sailors.

For the *fourth century* let us turn to Ethiopia. It is too seldom realized that one of the oldest continuing Christian churches of the world belongs to Africa. About the year 340, Aedesius and Frumentius were passengers on a ship which put in at a Red Sea port. Every one was massacred except those two youths who became servants in the royal household at Axum. By their faithfulness they won the King's favour and on his death were made Regents of the Kingdom. Frumentius found Christians among the merchants who traded with Axum and by their help built a church and won some converts. Later, both were free to return home to Tyre. Frumentius, however, went to Athanasius, Bishop of Alexandria, and asked him to send a bishop and clergy. Athanasius replied, 'And who so fitting as yourself?' This is the beginning of the Ethiopic Church which remains to this day as the African representative of the Church of the Fathers.

At the beginning of the *fifth century* Patrick was kidnapped, probably from Clydeside, and carried to Ireland as a slave. Here for the first time his religion became that by which he lived. 'I said', he tells us, 'as I went, a shepherd with my flock, a hundred prayers every day, and as many at night again.' In 411 he escaped and found his way some two hundred miles to a seaport where a ship was ready to sail to Gaul. He offered to work his passage but the master of the ship roughly refused. As Patrick turned despondently away, praying hard the while, he heard him call him back. He was taken on board and, after many adventures, arrived back home again. But there he was not to

remain in peace. He had a vision in which, so he tells us, ' I heard the voice of them that lived beside the wood which is nigh unto the Western Sea and they cried as with one mouth, " Holy Youth, come and walk among us once more ". Thanks be to God that after many years the Lord granted to them according to their cry.' After long training, Patrick in 432 went as missionary Bishop to Ireland, establishing there that Celtic Church which was to come back and save the situation later on this side of the Irish Sea.

That brings us to the *sixth century* and Columba, a missionary who must be reckoned a sailor. The place where he landed on Iona, in 563, having sailed from somewhere near Londonderry, is called in Gaelic Port na Curraich, the Bay of the Coracle. Men who could venture that journey on the edge of the Atlantic swell in coracles, probably no more than six feet long, must have been sailors indeed. There on Iona they not only tilled the stony soil but fished the storm-swept waters, and travelled too, often by coracle again, on preaching tours. On some of these expeditions a few of their number would stay to found a new centre of light and learning. The most important of these new settlements was Holy Island, off the coast of Northumberland, the centre of St. Aidan's mission from the year 635. By far the greater part of England was converted, not by the Benedictines from Canterbury, but by the monks of this northern mission.

Belonging to the same sixth century, I must mention Cosmas Indicopleustes, ' the India-sailor '. As a merchant from Alexandria, he had sailed the Eastern seas about the year 520, and later in life he wrote a book called *The Christian Topography* in twelve volumes. His purpose was to prove that the Biblical view of the world was a true one, namely that the world was a flat, oblong plane, and not a sphere as most Greek thinkers believed. An unpromising thesis ! Yet in telling of his own travels in order to prove this, Cosmas gives us knowledge of real value. He has found Christians in Socotra in the Indian Sea ; in Ceylon there is ' a Church of Persian Christians ' ; there are Christians too ' at the place called Male where pepper grows ' (Malabar) ' and in the place called Kalyan ' (now two stations out by railway from Bombay). Here is a sailor who puts his journeying to good use, if not in trying to prove that the world is flat, at least in giving us the first substantial knowledge of Christianity beyond the Arabian Sea.

From the sixth let us jump to the *tenth century*. Any sailor visiting Oslo ought to go to see the Viking ships dug up from grave mounds and reconstructed much as they must have been in the ninth and tenth centuries. I am told that during the Nazi Occupation of Norway, a German Naval Officer went to look round and remarked to the Norwegian attendant that he did not think much of them. ' No ', said the Norwegian, ' but they did get to England.' They did indeed ! The Northmen burned and plundered the churches and monasteries and bade fair to wipe out Christianity in many parts of Europe's coasts. One of these pirates, a fair-headed giant, Olaf Tryggvason, and his followers were sailing on such an enterprise when they came across a Christian hermit in the Scilly Isles. The strange power of this man so impressed them that, rough pirates as they were, they asked for Christian baptism, and sailed back to England, not to plunder, but to get the Bishop of Winchester to confirm them. Olaf Tryggvason in 995 returned to Norway as its first Christian King. He was still a violent man, but this time used his power to destroy heathen temples, and when his vassals refused to accept the Christian faith, offered to do battle with them. It may seem a rough kind of Christianity, but it is the beginning of the Christian history not only of Norway but of its dependencies—Iceland, Greenland, Shetland and Orkney.

I have been working in recent years on new evidence of Christians in China in the *thirteenth and fourteenth centuries*, the period of merchant-adventurers like Marco Polo, and of that greatest of Emperors, Kublai Khan. His empire stretched from the China Sea to the Black Sea. These seafaring merchants took their religion with them. After the fall of this Mongol Dynasty in 1368 these foreign communities in China dwindled away. At Ch'uan-Chou (near Amoy), then the greatest seaport, the Chinese gathered up the foreign tombstones and built them into the city wall, thinking they would never be seen again. During the war with Japan the mediæval walls of this city were pulled down, and these stones with crosses, some of them crosses and angels, have come to light, the greatest find of Christian relics in the Far East. It reminds one of that hymn written by a later ship's captain on the China coast, Sir John Bowring.

> In the Cross of Christ I glory
> Towering o'er the wrecks of Time.

This is another illustration of the sailor's part in the spread of the gospel.

And so to *the modern age*. Prince Henry the Navigator is, as his name implies, a sailor and a Christian one. He ruled Portugal in the fifteenth century, and spent his life organizing expeditions

to push further and further down Africa's coast. He was trying to find a way round Africa to the East, and why? His contemporary biographer says, 'He desired to make increase in the faith of our Lord Jesus Christ'. And so it was that in 1497 Vasco da Gama rounded the Cape of Good Hope and went on to hope's fulfilment, round Africa to India. He said that he had come 'to find Christians and spices', and he put Christians first. Meanwhile Columbus, the Genoese sailor in the service of Spain, in 1492 had made his still greater discovery. The first island of the New World on which he landed was named by him San Salvador, Holy Saviour. Columbus explains 'because it was relying upon His protection that I do come hither'. He sees this entry into a new world chiefly as a new era for the spread of Christianity. 'Let Christ rejoice in the salvation of the souls of so many nations hitherto lost. Let us all rejoice, both for the extension of our Faith and for the increase of our wealth.' This is the beginning of the modern age. It is also the period of the Protestant Reformation. Do we realize the Christian significance of this? Look again at the work of the sailor opening up the world at its widest. This is seen in two events: In 1517 the Portuguese have pressed eastwards and their ships are off the China coast, the first Europeans to have got so far for more than a century and a half. In 1520 the ships of Magellan are circumnavigating the globe. The world is opened up as never before and why? Surely it is meant to be for the spread of the gospel! We are right in thinking of the Protestant Reformation as a revival of essential Christianity. This revival exactly synchronizes with the opening up of the world. 1517 is the year when Martin Luther issued his challenge against the abuse of Indulgences. 1520 is the year when the Pope condemned Luther, and the Reformation had begun. The new communications were at their widest just as this spring of new life had come to long decadent Christianity in Western Europe. New life in the Church was surely meant in the providence of God to be carried across the world. Protestant Christians missed this greatest of missionary opportunities. It was the missionaries of the Counter-Reformation who made this the greatest period hitherto in Christian expansion. The tragic facts are that Protestants in most countries had to struggle so long for self-preservation that they settled into an attitude of self-regarding and were deaf to Christ's command 'Go ye into all the world'. They had to wait for a second breath of the Spirit before they should have motive power to engage in this, the Church's most central task. Such power comes in the series of evangelical revivals of the eighteenth century. This leads to *the Missionary Awakening*, the name which Church History gives to a movement from 1790 to 1840 which results in the founding of most of the great missionary agencies. Here are a few of them: 1792—Baptist Missionary Society; 1795—London Missionary Society; 1799—Church Missionary Society; 1799—Religious Tract Society; 1804—British and Foreign Bible Society.

To this list we may add 1818, the year when more than one agency of Christian work among seamen began, including what is now the British Sailors' Society. This list should be continued up to the year 1840 and extended to include similar work by Protestants of the mainland of Europe and of North America. This is the greatest of all periods of missionary expansion, one which in this last century and a half results in the translating of the Christian Scriptures into more than one thousand and one hundred languages, and plants the Christian Church in every country of the world save three.

The founding of the Baptist Missionary Society in 1792 is generally considered the first act of this tremendous sequence, but this may be questioned. In the year 1786 one of John Wesley's colleagues, Dr. Thomas Coke, like Wesley himself, a clergyman of the Church of England, sailed for America, commissioned as Superintendent of Methodist work in the Colonies. He was blown out of his course and landed on the island of Antigua. There he found that a layman named Baxter, working in the Government shipyard, had begun to preach to heathen Negro slaves and had gathered around him a congregation of one thousand five hundred. That, the shipwright's part, is an even earlier beginning of the modern missionary movement.

We have looked, all down the ages, at men connected with the sea. It is among such men that the British Sailors' Society works. As I consider the possibilities of this work, I feel at a loss to find words to paint that picture. There is one Society at whose growth of influence I never cease to marvel, 'The Society for improving the spiritual condition of young men engaged in the drapery and other trades'. What a hole-in-a-corner business it sounds! This Society was so named in 1844; by the year 1878 it had developed into an organization which required a world committee—the Y.M.C.A. If that can happen to a Society originally concerned with 'young men engaged in the drapery trade', what about the British Sailors' Society? 'Go ye into all the world'—that is where its men *do* go. Some of them play the devil about the world, and some of them know the gospel. 'Go ye into all the world and preach the gospel to every creature'. The slightest influence of a member of the Society on one man may be nothing less than the fulfilment of the great commission.

Great Themes of the New Testament

II. John i. 1–14 (*Continued*)

By the Reverend William Barclay, D.D., the University of Glasgow

In the Prologue to his Gospel John deals with five great facts about Jesus Christ.

1. He begins by stating *what Jesus Christ personally is.* 'The Word', he says, 'was God' (*v.* 1). Moffatt translates this, 'the Logos was divine'. The difficulty here is that neither the A.V. translation nor the Moffatt translation is completely accurate. The Greek phrase is θεὸς ἦν ὁ Λόγος. If there had been a definite article with θεός, then the translation, 'the Word was God', would have been completely correct, for then the Word would have been completely identified with God; but, since there is no definite article, that which John is saying is very difficult to express in English. He is saying, to put it colloquially, that the Word is in the same class as God; or, to put it more technically, that the Word belongs to the same sphere of being as God. To say that the Word was God is too much; to say that the Word was Divine is too little. In this phrase John is saying what the whole New Testament is saying; he is saying that Jesus is a man, but that human categories are quite inadequate to contain Him, and human classifications are quite inadequate to describe Him. 'I know men', said Napoleon, 'and Jesus Christ was more than a man'. John is saying that, although Jesus of Nazareth was a human person, He nevertheless cannot be described in any other terms than in terms of God. And it must always be remembered that that is not so much a theological statement, worked out by the activity of the mind, as it is an affirmation of Christian experience, when a man is confronted with Jesus Christ.

John has already said that the Word was in the beginning and that the Word was with God. Here we are face to face with one of the most difficult of all ideas, the idea of the pre-existence of Christ. When we are thinking of this idea of pre-existence, it is of the greatest importance to remember that it was not an idea which John discovered or introduced; it was an idea which he found ready to hand. As we have already seen, Wisdom was with God in the beginning of His ways, before ever the earth was, before the mountains and the hills were brought forth, and when God prepared the heavens (Pr 8^{22-30}). In the Book of Enoch that Son of Man, the Divine Messiah, was with God 'before the sun and the signs were created, before the stars of heaven were made' (48^{3}). God chose him and hid him before the creation of the world (48^{6}). From the beginning the Son of Man was hidden, 'and the Most High preserved him in the presence of His might' (62^{7}). The Messiah is he whom the Most High is keeping for many ages (4 Ezra 13^{25-26}). In the Rabbinic thought 'the advent of the Messiah is only an episode in the life of one who has existed from all time; King Messiah, it is said, pre-existed before the creation of the world' (W. O. E. Oesterley, *The Doctrine of the Last Things*, 131). In the *Shepherd of Hermas* it is taught that the Church pre-existed from all time. 'She was created first of all things. For this reason she is old; and for her sake was the world established' (*Visions*, II. iv. 1). What is even more significant is that in the instructions for the making of the furniture of the Tabernacle it is repeatedly indicated that these furnishings and their pattern already pre-existed in heaven with God (Ex $25^{9.\ 40}$ 26^{30} 27^{8}, Nu 8^{4}).

It is, then, clear that the idea of pre-existence is an idea that was familiar to Jewish thought. But what was meant by it? It seems most likely that the Jew meant something quite simple, when he talked of pre-existence; he meant that every good thing existed in the plan and the purpose and the mind of God, before it emerged into this world, and into the realm of space and time. Let us take this idea and let us apply it to the pre-existence of the Word, of Jesus Christ. We have seen that by calling Jesus the Word John means us to see in Him the expression of the mind and of the thought of God. If that be so, it means that to say that Jesus pre-existed is to say that *God was and is always like Jesus Christ.* It means that there was no change in the attitude of God to men. There are certain theologies which seem to teach, or at least to imply, that Jesus Christ did something to alter the attitude of God to men; that somehow the work of Jesus Christ changed a God of wrath into a God of love; that before the work of Jesus Christ God was the stern and inexorable judge, and that after the work of Jesus Christ God was the loving and forgiving father. Nothing could be further from New Testament teaching. Whatever else the pre-existence of the Word means, it certainly does mean that God has always been, and still is, the God whose attitude to men is expressed in the life of sacrificial love which is the life of Jesus Christ. It may well be

that this is not the whole truth in the idea of pre-existence, but it certainly is a truth which even a simple mind can grasp and in which such a mind can rest.

2. John goes on to state *what Jesus Christ did.* He goes on to insist on the part of the Word in creation, and to say that all things came into being through Him, and that apart from Him nothing was made (*v.* 3). This is an idea which was also an essential part of Pauline thinking. 'For by him were all things created, that are in heaven, and that are in earth, visible and invisible' (Col 1^{16}). The same idea is part of the thought of the writer to the Hebrews, who speaks of the Son by whom also God made the worlds (He 1^{2}). It will be seen that this is an idea which becomes explicit comparatively late in New Testament thought. It is true that as early as 1 Corinthians Paul can speak of the Lord Jesus Christ, by whom are all things (1 Co 8^{6}), but it is not until the end of his life that he brings this idea into the foreground of his thinking. This is a clear instance of the development of doctrine under the demand of circumstances. What, then, was the moving cause of this development, and what brought the creative work of the Son to the forefront of Christian belief?

In the Graeco-Roman world there was a tendency of thought which is summed up in the general term of Gnosticism. The main tenet of Gnosticism was that matter is evil and only spirit is good. Gnosticism further believed that matter is eternal. That is to say, this world is created out of material which is essentially flawed. God is spirit, and, if matter is essentially evil, it means that God Himself could have no contact with matter; therefore, God Himself is necessarily not the creator of the world. How, then, was the world created? From Himself God put forth a series of aeons or emanations. Each of these emanations was further and further away from God. And each of these emanations was more and more ignorant of God, until there came a stage when ignorance of God became hostility and enmity to God. At the end of this series of aeons there at last came an aeon, which was so distant from God that it could touch and handle and mould and form this evil matter. That aeon was the creator of the world. Such is a very simplified account of the Gnostic idea of creation. It has the most far-reaching consequences, for it means that this world was created by a God who is ignorant of, and hostile to, the true God. The Gnostic commonly went on to hold that the ignorant and hostile creating God is the God of the Old Testament, while the true God is the God of the New Testament, and the God of Jesus Christ. It was in answer to this teaching of Gnosticism that Christian thought developed the idea of the Son as the creative agent of God. The Gnostic held that creation was evil; the Christian holds, as the old Genesis story so often repeats, that creation is good (Gn $1^{10.\ 12.\ 18.\ 21.\ 25}$). The Christian holds that this is God's world, and that the instrument and agent and moving cause of creation is God's Word.

What, then, is the practical consequence of this Christian conception for faith? To say that God's Word was God's agent and instrument in creation is to say that the principle on which the world is created is the same principle as we see in Jesus Christ. Creation also is an expression of the mind of God, and it is an expression of that same attitude of mind as we see in Jesus Christ. Lessing said that, if he had one question to ask the Sphinx, his one question would be: 'Is this a friendly universe?' Dick Sheppard told of an experience when he was one night alone in the dark, and when he felt the spirit of the universe all around him, and when he felt moved to cry out the question: 'Friend or foe?' The Christian doctrine of creation means that this is essentially a friendly universe, because creation is an expression of that same mind of God which is displayed in Jesus Christ. The world in which we live is meant, not to break us, but to make us. It is true that the sin of man has sometimes made ugly the beauty given by God; and the folly of man has sometimes turned the gifts of God in creation into the instruments of man's own ruin. But the fact remains that the Christian doctrine of creation means that the world is purposed and designed for the making of men and not for the destruction of man.

3. John goes on to state *what Jesus became.* 'The Word', he says, 'was made flesh' (*v.* 14). For the Hellenistic world this was easily the most startling statement in the whole Gospel. Before Augustine became a Christian he was skilled in pagan thought and philosophy, and in the *Confessions* (vi. 9) he tells us that somewhere or other in the pagan thinkers he had read in one form or another nearly all the things which Christianity said, but one thing he had never read—'The Word became flesh'.

The Gnosticism of which we have spoken was in reality only the development of a deeply rooted Greek tendency of thought. It is customary to speak of the Greeks as the most sunny-hearted of all peoples, but bit by bit the Greeks came to develop an acute sense of sin; and, arguing from experience, they regarded the body as the seat of sin. So as far back as the sixth century B.C. the Orphics laid down the principle σῶμα σῆμα, the body is a tomb. 'The body is that which obstructs and fetters and which must be cast off.' Philolaus said that the body is a house of detention in which the soul is imprisoned to expiate its sin (*Frag.*, 14). Empedocles, who believed in the transmigration of

souls, thought of the soul's weary pilgrimage through the bodies of men and animals and plants until at last it expiated its sin, and found release. This, too, is the doctrine of Plato. The study of philosophy is nothing other than the study of dying and of being dead. The soul can only reach out to reality when it avoids all association and contact with the body; the philosopher must necessarily despise the body. So long as we have a body, the soul is contaminated by evil and cannot attain the truth. Pure knowledge is impossible so long as the body is with us. The soul must strive to be freed from the body as from the fetters of a prison-house; and, therefore, death is alone desirable as the release (*Phaedo*, 64–67). The body is a tomb, and the soul is buried in this present life, shut up in an enclosure like a prison, undergoing punishment (*Cratylus*, 400 B.C.). There are few people who have hated the body as Epictetus did. The body is the filthiest and the most unpleasant of things; he is ashamed that he has a body; he likens himself to a poor soul shackled to a corpse (*Frag.*, 23). 'Disdain the flesh', urges Marcus Aurelius, 'blood and bones and network, a twisted skein of nerves, veins, arteries' (*The Meditations*, ii. 2). Seneca, in whom Stoicism came at its best to Rome, speaks of 'the detestable habitation of the body', and of the *inutilis caro*, the vain flesh, in which the soul is imprisoned while it pines for its celestial home (*Letters*, 92, 110). With one voice the ancient world united to damn the body as that which was the prison-house and tomb of the immortal soul.

That attitude of mind invaded the Church, and it was the concern of John to combat it. 'The Word', he insists, 'became flesh'. In the First Epistle the very test of Christianity is the confession that Jesus Christ did come in the flesh, and the denial of it is the spirit of antichrist (1 Jn $4^{2,3}$). The heresy which denied the flesh and blood reality of the Incarnation was called Docetism, or, as Goodspeed suggests it might be translated, *Seemism*. It held that Jesus only *seemed* to have a body, that He was an unsubstantial phantom who never had a flesh and blood physical body. In the heretical *Acts of John* (93) John is depicted as saying of Jesus: 'Sometimes when I would lay hold of Him, I met with a material and solid body, and at other times, again, when I felt Him, the substance was immaterial, and as if it did not exist at all'. When Jesus walked, it is said in the same passage, He left no footprints on the ground at all. Cerinthus gave this heresy another twist. To anyone who held the tenets of Gnosticism it was utterly incredible that the Divine Being should experience suffering. So Cerinthus taught that the Christ came into the man Jesus at the Baptism, and left Him before the Crucifixion. The *Acts of John* actually purport to give an account of a conversation between Jesus and John on the hillside at the very time when the Crucifixion was going on. The Christ is depicted as saying: 'John, unto the multitude down below in Jerusalem I am being crucified, and pierced with lances and with reeds, and gall and vinegar are given me to drink. But I am speaking to you, and listen to what I say. . . . Nothing, therefore, of the things they will say of me have I suffered.' How common and how threatening this view became may be seen from the *Letters* of Ignatius, who repeatedly insists that Jesus was truly born, truly ate and drank, was truly persecuted, was truly crucified, and truly died (Ignatius, *To the Trallians*, 9 and 10; *To the Smyrnaeans*, 2; cf. Polycarp, *To the Philippians*, vii. 1).

In a very real sense this is the most dangerous of all heresies, because it comes from a mistaken reverence; it comes from a shrinking from fully involving God in the world and in human life; it comes from seeking to be more spiritual than God. In his book *Inherit the Promise* (pp. 177–206) Dr. Pierson Parker has some very relevant things to say about this ever-recurring Gnostic heresy. It forgets the opening confession of the Nicene Creed: 'I believe in one God, the Father Almighty, Maker of *heaven and earth*, and of all things *visible and invisible*'. William Temple said: 'Christianity is the most avowedly materialist of all the great religions'. Christianity is the only religion which gives full weight to body and to spirit, to the seen and to the unseen world. The moment the balance is disturbed, and the moment either body or spirit usurps more than its proper place, the whole of life goes wrong. If the *body* is stressed solely, and all spiritual values are denied, then we get dialectical materialism, whose most familiar manifestation is Communism, or we get a humanistic social culture whose yardsticks are materialistic standards. If the *spirit* is solely stressed we get religions like Buddhism and Hinduism with their doctrines of *maya*, which teaches that all physical things and occurrences are evil, illusory, and to be despised.

In the very phrase, 'The Word became flesh', there lies the guarantee that flesh and spirit are both dear to God; there lies the inspiration of human life which comes from the fact that God did not hesitate to enter into that life; there lies the Christian challenge which insists that the world cannot be disregarded, and the world cannot be worshipped, but that the world must be redeemed. That it is possible to say, 'The Word became flesh', means that *soul* salvation must also be *whole* salvation.

4. John goes on to state *what Jesus Christ gives*. In the Prologue John presents Jesus as the giver of three gifts.

(a) He is the giver of *life*. It may literally be said that life is the beginning, the middle and the end of the Fourth Gospel. John begins by saying, 'In him was life' (1[4]); he ends by saying that the Gospel was written to enable men to believe in Jesus Christ, and to have life through His name (20[31]); and it is the central claim of Jesus that He came that men might have life, and that they might have it more abundantly (10[10]). It may fitly be said that Jesus came to change existence into life. The Romans told how once a wretched man came to Julius Caesar asking for permission to commit suicide. Caesar looked at him. 'Man,' he said, 'were you ever alive?' Jesus came to lift men out of a weary, drooping, defeated existence into a full, virile, victorious life. Browning draws a picture of the first glimpse which two lovers caught of each other. She looked at him, he says; and he looked at her; 'and suddenly life awoke'. In Jesus Christ the mere task of living becomes the real glory of life.

(b) He is the giver of *light*. The life is the light (*v.* 4). The only function of John the Baptist is to point men to the light which is Jesus Christ (*vv.* 6–8). He is the true light (*v.* 9). Here John uses one of his favourite words. The word which is translated *true* is ἀληθινός. John uses that word more than once in connexion with Jesus. Jesus is the *true* bread (6[32]); He is the *true* vine (15[1]). There are in Greek two closely interrelated words, which are both translated *true*. There is ἀληθής, which means *true* as a statement is true, and as a promise is true; it describes that which is true as opposed to that which is a lie. And there is ἀληθινός, which means *true* in the sense of *genuine, real*, as opposed to that which is unreal, without substance, that which is a substitute, that which is, in the war-time phrase, *ersatz*.' Jesus, then, is the genuine light, the real light. Other lights may flash and fade; other lights may mislead and misdirect. He is the true light. A light has two great functions. A light *reveals*, and a light *guides*. Jesus reveals to men that which their life is, and that which their life ought to be; and then, lest that terrible comparison between the actual and the ideal should drive them to despair, He leads them to the source of new life in Himself.

(c) This leads us naturally to the third gift of Jesus Christ. He is the giver of the *new birth*. By the divine rebirth He gives men power to become the sons of God. When the Christian candidate emerged from baptism, he was clothed in new white robes to symbolize the fact that he had entered on a new life. The very word *candidatus* means *one who is clothed in white*. The difference which Jesus Christ makes to a man is so complete and so radical that nothing less is adequate to describe it than to call it a new birth. In Him the coward becomes the hero, the sinner becomes the saint, and the man of the world becomes the man of God.

5. Finally, the Prologue does not forget *what Christ suffered*. He was in the world which He had made, and the world did not recognize Him; He came unto His own, and His own received Him not (*vv.* 10–11). Here is the tragedy of the offered and rejected glory.

There are few passages in the New Testament which in so short a compass as these fourteen verses so set out the splendour of the glory of Christ, the greatness of the sacrifice of the Incarnation, the magnificent generosity of the offer of Christ, and the poignant tragedy of the rejection of Christ. In the Prologue John set out to present the gospel to the Greeks of Ephesus, but in so doing he left a picture which men will never be able to read in any age without an answering thrill within their hearts.

In the Study

Virginibus Puerisque

Horse Sense

By H. F. Mathews, M.A., Ph.D., Alsager, Cheshire

'If therefore the Son shall make you free, ye shall be free indeed'.—Jn 8[36] (R.V.).

I expect you have often seen it happen. I saw it from the pulpit a few weeks ago. A butterfly somehow got into the church and was beating his wings frantically against the window in a vain effort to get out. It was the bright light streaming through the clear glass window which attracted him. Instinct had taught the butterfly that bright light means freedom; where the light is he can fly delectably all day long in blissful unconcern. What instinct has not taught him is that some funny stuff which mortals call glass may keep him a long way from the freedom he enjoys so much. Which is all very hard luck on the butterfly.

It is a bit like that with humans, too. Sometimes they are unable to reach the freedom they would enjoy. A boy crippled, or bedridden, or deaf, or blind is shut off from a great deal that the rest of us take for granted; and it is good for us

to pause and remember that fact every now and again. So is the boy who has been brought up in an unhappy home, and the boy who has got ensnared in the wrong kind of company or by the wrong sort of habits. They are not free to enjoy the richness of life which most of us enjoy. Spare a thought for them, as you did for the imprisoned butterfly.

But I am not sure that freedom is merely the chance to 'have your head'. We all think that we should be able to make a real success of our lives if we could run them our own way. 'If only I could drop French', I have heard boys say, 'I would really be able to master my chemistry'. 'If only they would send me to *that* school, I know I should get on.' Sometimes it is almost a veiled threat: 'I'd do more homework if Dad would buy me a record-player'. I wonder . . .

Once two archæologists who were friends went out across the Arabian desert on horseback to visit a certain ruin. When they got near it, they jumped off their fine borrowed steeds, and tied their bridles to some rough bushes they found. Then the two men set off to walk the short distance to the place they wanted to explore. After a while they looked back. To their chagrin, one of the horses had pulled up the frail bush to which he had been tied, and was cantering across the desert away from them with the bush hanging from the bridle. There was nothing they could do. They just had to watch him. At last the horse stopped on the ridge of a sand dune. They saw the fine beast gaze all round him. Everywhere was freedom: the vast, open spaces were all his. No longer would he have to do what men wanted him to do.

But, then, they saw the horse look back. It was almost as though he was thinking. All around him was freedom. But what was the use of freedom if you didn't know where the water was. And without water, freedom meant nothing but death. If he went back to the other horse and his two masters, he would no longer be his own 'boss', but at least he would have water and food—and that meant life. The horse—so much wiser than some boys and girls I have known—took a long last look round the dune, whinnied, and then trotted slowly back to the place where he had been left.

The freest man is really the man who is quite sure who is his Master. If we would learn to belong, we should find the real thrill of beginning to understand the way God's world works. That is what all the finest, gladdest men have discovered. And they have been free indeed.

N.B.—You will notice that I spelled the word 'Master' in the last paragraph with a capital M. Have a look at Mt 23^{8}. You'll see why.

When a Little Means a Lot

By the Reverend Godfrey S. Johns, Spilsby, Lincs.

'And there came a poor widow, and she cast in two mites, which make a farthing . . . she of her want did cast in all that she had'.—Mk $12^{42\text{-}44}$ (R.V.).

It was a beautiful summer day, and it was my day off. A friend, who was staying with me for the week-end, and I decided we would pay a visit to the seaside—to Sheringham, a pretty little town near to famous Cromer. Sheringham was about twenty miles away, not a long journey for the little motor-cycle on which we travelled.

When Sheringham was only a few miles off I decided that we needed some petrol. Soon we saw a garage where we pulled in behind a very large, very shiny black car. In fact, it was a Rolls-Royce, the prince of motor cars. The driver of the car said something to the man in charge of the petrol pump who then began to put petrol into the tank. Idly at first we watched the hand on the petrol pump clock go creeping round. Then we began to take more interest for the hand went round and round. When it reached ten my companion gave me a look of amazement. On and on went the hand and when it reached twenty we could hardly believe our own eyes. When at last it stopped it pointed to twenty-two gallons. The driver took out a roll of bank notes and carelessly gave five to the garage man. Then, with scarcely a sound, the big car slid away from the pump and was gone.

Now it was our turn. The garage man turned to me and I said 'Half a gallon please'. The garage man smiled, and we all laughed when I handed him 2s. 1½d. With a smile and a friendly wave we were on our way again.

How wise that garage man was! He might have said, 'Half a gallon! Don't be silly. You see that car disappearing down the road? I have just sold twenty-two gallons to that driver. I can't be bothered with you and your half gallon.' He might have said that; but he did not. You see, boys and girls, it was not every day that he sold as much as twenty-two gallons to one driver, but all day and every day he was selling small quantities such as one or two gallons, and sometimes even halves. It is easy to see that the many people who bought the small quantities were really the people who kept the garage man in business.

In our text Jesus is asking the disciples to take notice of the poor widow who comes along to make her tiny gift to the Temple treasury. Some rich people made generous gifts, and their gifts were welcomed, but Jesus points out that the poor widow's gift cost her much more because it was

all she had. What Jesus wants us to learn then is this: that when we make a gift to our church it is not really the size of the gift that matters, but what it cost us to make it.

God has given us gifts too. Some people have great gifts. There are those who are great musicians, great artists, great writers, and God is pleased when those great gifts are offered for use in His service. But most people have ordinary gifts, and sometimes they think that, because their gifts are not great ones, God does not want them. They are wrong. God is much wiser than any garage man, and even the garage man did not despise the small contribution. If we bring to God our voices to praise Him, our hands to serve Him, and our hearts to love Him, He will receive those gifts with joy, for, in the end, they are the gifts He most desires.

The Christian Year

SEPTUAGESIMA

Inseparables

By Professor J. G. McKenzie, D.D., Edinburgh

'As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me'.—Jn 15^4.

There is an amusing incident in *Alice in Wonderland* which contains the gist of what I have to say. The Mad Hatter is explaining to Alice that if the clock would move fast enough her wearisome lessons would be over in the twinkling of an eye, and it would be dinner-time. 'That would be grand', replied Alice, 'but then, you know I should not be hungry for dinner'. There is wisdom in that reply. A dinner to be good needs a good appetite. There is no such thing as a good dinner without a good appetite. The two are inseparable.

It is that principle of inseparables our Lord has in mind here when He said: 'The branch cannot bear fruit except it abide in the vine'. A branch apart from the vine is dead wood. There are some things you cannot get apart from something else. You cannot get the sweetness apart from the sugar; they are inseparables. You cannot get happiness apart from a satisfied self; they are inseparables. You cannot get fruits if the branch is severed from the vine.

1. I want to suggest that this is a principle we are prone to forget when we come to consider religion and its applications to life. We have writers who go so far as to speak to us of a religion without God. And apparently they mean that the vital thing about religion is not that it is true but that it is useful; that the benefits of religion can be enjoyed apart from its truth. But does any man in his senses believe that religion could function either in the life of the individual or society if the reality of God was undermined? The inspiration, the idealism, the dynamic, the comfort of religion are the fruits of our fellowship with a living God. Religion is not a belief about God; it is an experience of God; it is a sharing of the life of God. That is what fellowship means; and it is from that fellowship, that sharing of the life of God, we get the fruits of religion both in the individual and in society. The fruits of religion belong to fellowship with God as the fruitful branch belongs to the vine.

2. An even more flagrant disregard of this principle is seen in a great deal of our social thinking. It is common ground to all who are concerned about rebuilding the world that some how we must rehabilitate the Christian decencies in our national and international affairs, that the one possible way of making the world safe is through the application of our Christian ideals. But what is forgotten in much of this talk is that you cannot have the actualization of Christian principles apart from Christian experience. We speak as though it were possible to get a Christianity without Christ, as though we could have a Christian society without Christian citizens, as if the Christian spirit were possible apart from personal and corporate allegiance and loyalty to Christ Himself. We forget that in all these things Christ does not announce a new social or political programme; He demands a new birth and a new relationship to God. Social structure is always the product of personality; it reflects the kind of men and women who build and sustain it. Let the structure of society be severed from its roots in Christian personality and we must not be astonished if we see no Christian fruits.

3. Another aspect of this same danger is that of taking for granted that all the spiritual idealism for which the Church stands and all the spiritual energy which the Church generates will be there for the service of the community and individual life although the Church herself dwindles and becomes ineffective. That kind of assumption, I believe, is one of the greatest dangers in modern life. Have we not yet learned that the spiritual resources of a nation are determined by the vitality of the Church? Have we not realized that the various types of Totalitarianism were able to filch men's freedom just where the vitality of the Church was low? There is no doubt that you can have much personal religion without a Church; but religion is a social affair and not merely a private experience. Sever religion from the Church and you get a branch severed from the vine, a fruitless thing that may seem to bloom for a time but which must quickly die. There are people who think that the nation can progress

spiritually without an organized religion. It is a false inference. Because I have been able to do without a doctor am I to draw the conclusion that the nation could well do without the medical profession? There are men and women who have kept their spiritual life alive, their moral life clean, who serve their day and generation nobly, and yet seldom or never enter a church. Nevertheless, it must not be forgotten that they live by the standards that the Church both formulates and sustains, and they live in a spiritual environment created by the Church and her message.

Is it nothing to the individual and the community to have their conscience quickened by worship? Is it nothing to a community that generation after generation of youth are confronted by Him who sanctified Himself for others' sake? Is it nothing that amid the conflicting economic and political institutions there is one institution that speaks of the danger to a community of gaining the world and losing its soul? That speaks of a Kingdom of God where men and women seek the things that gain by being shared? The world needs the Church. The truest saints are always the best citizens. Where are we to look for the new men and new women without which we cannot have the new world if we sever the gospel from the organized Church? Religion owes much to individuals; but it is the Church that conserves religious experience and transmits it from generation to generation. With all her faults she is the Mother of us all. Sever religion from its organized embodiment and you sever the branch from the vine.

4. What has been said about these larger implications of the principle of the branch and the vine is just as true of our individual lives. Indeed, it is to our individual lives that this principle was first applied by our Lord. How many men and women neglect the cultivation of their religious sentiment and then find in some crisis that all unknown to themselves their branch has withered, and that they have no faith to carry them through undefeated and undefeatable! Or they come to some great personal sorrow and they find they have no spiritual resources with which to meet it, and they crack! Or, suddenly, there leaps from life some deadly temptation and because they are separated from the vine they have no power to resist it. The branch must be organic with the vine, else the faith that steadies us, the comfort that sustains us, the grace that saves us, are simply not there.

I know in myself that if pressure of work, carelessness or indifference prevents me from private and public devotions and spiritual exercises sin comes creeping in, resistance to care and worry becomes undermined, and all the spiritual relationships of life tend to become disturbed. It is only the man whose habit is to kneel when his knees knock that is safe in this world; it is only the branch which is organically and firmly joined to the vine that gives the fruit that satisfies the soul in all its needs.

SEXAGESIMA

What is Repentance?

BY THE REVEREND JOHN L. RIACH, B.D., EDINBURGH

'Now when Jesus had heard that John was cast into prison, he departed into Galilee . . . From that time Jesus began to preach, and to say, Repent'.—Mt $4^{12\text{-}17}$.

Despite the fact that there are roughly a quarter of a million different words in the Oxford Dictionary, Shakespeare required only fifteen thousand of them to write his immortal plays; these inspired men, the translators of the Authorized Version of the Bible, employed only six thousand to give the Word of God to man; and in some rural districts it has been discovered that there are simple country labourers whose vocabulary extends to a mere six hundred words. This reveals that in order to express oneself in the English tongue, or to understand the language, one does not require to know every word in the Oxford Dictionary. All one stands in need of is to have at one's command some words; but these words must be key or essential words.

It is likewise with the Christian Faith. In order to understand this extraordinary religion it is not essential to know the whole Bible from Genesis to Revelation as did Joseph Parker, or to have all the doctrines of Christianity at one's finger tips like Karl Barth. All one requires is to know the true meaning of certain words in Christianity and their relevance; but these words are key or essential words. The mischief is that we in the Church are constantly employing key words from the vocabulary of the Christian Faith while all the time we are ignorant of their true meaning, with the result that some of the deepest insights of Christianity are hidden from us. It is of paramount importance that we should know the true meaning of these crucial Christian words.

1. Nobody can read the Gospels without realizing that one of the vital words of Christianity is Repentance. Matthew tells us that when Jesus began His ministry in Galilee, before He uttered one word of the Sermon on the Mount, He called men to repentance. When self-righteous Pharisees upbraided Him for consorting so much with the riff-raff of Jewish society He shocked them by telling them that His fundamental mission was to move sinful people to repentance. Luke informs us that in parable after parable Jesus told the

world that the sight of a solitary person repenting makes the heavenly host break into rhapsodies.

Now, why does our Lord lay such undoubted stress on repentance? The main answer is that without repentance no man is capable of accepting the essential thing Christianity has to offer the world. In certain parts of America religion and health centres have been opened up. Ministers are encouraged to go to these to have training on how to deal with sick people and how to bring the Christian Faith to their aid in making them whole. Commenting on this development, a critic says that, while he does not wish to detract for one moment from the good such centres are doing, they are nevertheless in grave danger of giving the impression that Christianity exists primarily to give men mental and physical health, whereas the essential function of our Christian Faith is to offer men salvation. It cannot be denied that Christianity has a bigger part in the making of sick people whole than some scientists are prepared to admit; but that is not what it exists primarily to give. It stands to offer men first and foremost salvation from their sins and all that follows from that—right relationships with God; the integration of feeling, thinking and acting; freedom from slavery to wrong-doing; the realization of the image of God; the waking of a passionate devotion to Christ. But what man on earth ever has the least desire for such salvation unless he is first repentant? Nobody has.

2. What, then, is this thing called repentance which is so central to the Christian Faith? It is not what so many imagine it to be, namely, the kind of morbid guilt which consists in nothing but fear of the consequences of wrongdoing. Many ministers to-day are conscious of their need of training in pastoral psychology, for all sorts of people are turning to them for the kind of help in which they have had no adequate tuition. Recently, a man in a pitiful, nervous state entered a minister's study and divulged his trouble. It was to the effect that, for some inexplicable reason, he engaged in a heavy drinking bout every six weeks. He was in a lucrative position of some responsibility and he saw quite clearly that if these bouts went on he would not only lose his comfortable job but also be deserted by his wife and children. How could he be cured? The minister recognized that to find the cause of the trouble was work for an expert and took the man to a Christian psychiatrist. At the interview the first question put to the patient was, 'Are you concerned about the consequences of your drinking, or are you concerned about drinking to excess itself? Or, put it this way: Suppose you could go on with your drinking bouts and you did not lose your job and your wife stood by you, would you still continue with them?' After a pause, back came the honest reply: 'You know, I think I would'. There was a man whose sense of guilt consisted of fear of the consequences of over-drinking and nothing else. He was not concerned about the evil of drinking to excess itself. He still wished to indulge provided he could escape the consequences. That is not repentance. Repentance is not fear of the consequences of wrong-doing; it is concern about the wrong-doing itself; it is hating the evil we do for its own sake; it is seeing its heinousness and being moved to the depths of shame, contrition and sorrow over it, irrespective of the consequences.

3. If that is the real meaning of repentance how can it be roused in men of our time who, we are told by expert observers, seem to have lost the sense of sin? There is only one way it can be done, and that is for men to see evil as God sees it. A few years ago, when the centenary of Arnold of Rugby was celebrated, there was an appreciation of this great headmaster on the radio. There came to the microphone an old man who had been a boy at Rugby in Arnold's time. He related that one day a boy was brought before Arnold on such a serious charge that the headmaster had no alternative but to expel him. When the painful interview was over the narrator happened to be in the corridor and saw Arnold coming out of his study. The expression on Arnold's face was something the boy had never seen before. It shook him to the depths for, as he himself put it, 'it revealed to me for the first time what sin means to God'. To see evil as God sees it: to see this thing which is the antithesis of Himself, as He regards it, that is how repentance is roused in the toughest and most hardened of men, and in no other way.

Sir Walter Raleigh it was who once said, 'Life is spent in learning the meaning of great words, so that some idle proverb, known for a life-time, comes home on a day like a blow'. The world of justice, peace, and concord which men of our time are dreaming of will only come nearer to realization when the true meaning of repentance, which is so central to the Christian Faith, 'comes home to them on a day like a blow'.

QUINQUAGESIMA

Fearing God and Nothing Else

BY THE REVEREND D. H. C. READ, D.D., NEW YORK

'Who would not fear thee, O King of nations?'—Jer 10[7].

Some years ago it would have been possible to use the expression 'peace-loving' in the plain Bible meaning of the words. In the international

double-talk of to-day 'peace-loving' is usually employed to mean a regime that is completely subservient to Moscow, and it is chosen simply because it helps to create a picture favourable to the Communist cause.

We are all in danger of using words this way. Suppose, in to-morrow's paper, we were to read that some statesman of the West had used the expression 'God-fearing nations' to describe the anti-Communist world many would accept the phrase with a certain satisfaction as a neat differentiation from the official atheism of the Communist nations. In a short time it could become current coin of international propaganda, and in the process one of the most challenging and disturbing phrases of the Bible would have passed into the limbo of double-talk.

For what is a 'God-fearing nation'? Surely a people utterly convinced that the will of God matters more than power, security, wealth, prestige, life itself. A God-fearing nation would be one where divine worship would take precedence over any other activity, a worship from which a spiritual power would flow into every aspect of a nation's life. In a truly God-fearing nation the things that are 'unseen and eternal' would be invariably valued above all that is 'seen and temporal'. In such a nation crime would never pay, corruption could never thrive, and mutual care and love would banish poverty, delinquency, and vice.

A God-fearing nation. When we let the full weight of this expression sink home, we may well admit that no nation deserves the name, but we must also realize that we are dealing with one of the most explosive forces in the history of civilization. And in spite of the cynicism with which we are tempted to view the international struggle, there still remains a profound difference between a society in which the vision, however feeble, is still alive, and one where it is ruthlessly trampled into the dust. An ideal does not lose all power and cease to be relevant simply because we recognize that it has never been wholly fulfilled.

A God-fearing nation. The dynamic of the Old Testament lies just here. Israel—the word means 'people of God'. This was to be par excellence the 'God-fearing nation'. It was this that lay behind the call of Abraham from the land of the Chaldees: it was the constant challenge of the prophets. Other peoples might give themselves over to all kinds of superstition and power-worship: Israel was to be the nation that feared the Lord and lived by His law. The Old Testament is in part the dismal record of the failure of Israel really to be this God-fearing nation, but the ideal it embodied has never died. And the vision of the God-fearing people passed directly into the Christian Church. From the ruins of the Roman Empire a new society was built up in the power of this ideal. Augustine wrote his *City of God* and the medieval churchmen created a new structure of society in which every aspect of human life was to be dominated by the thought of God. The massive cathedrals that are still studded over the face of Europe are silent witnesses to this ideal.

Again, when this society in turn failed in its task, it was the ideal of a 'God-fearing nation' that motivated the reformers of corruption. They were men possessed by the thought of a 'God-fearing' nation, and with all their limitations, possessed a power that swung the course of history, and made possible the kind of life we value most to-day.

Perhaps nowhere in the world has the idea of a 'God-fearing nation' been more potent than in America. Clear of the old entanglements and failures, the frustrations and persecutions of a semi-Christian Europe, the Pilgrim Fathers were to build the City of God in a new and inexhaustible land. Whatever other motives were mixed in the subsequent development, the major impulse of the Founding Fathers, and the most powerful urge behind their greatest successors, has been the ideal of the God-fearing nation.

What has happened to this ideal to-day? Why do we feel awkward with the phrase 'a God-fearing nation' or even with 'a God-fearing man'?

The reason is surely that we have just lived through an era when the thought of God has been less vivid and real than perhaps ever before, and the instinct of awe and reverence correspondingly weak. We don't really fear God—and we are not entirely convinced that we ought to. When the prophet asked: 'Who would not fear thee, O King of nations?', like most preachers who ask rhetorical questions, he was not really expecting an answer. But *we* could answer. 'We don't really fear Him', says modern man, 'we fear the future, we stand in awe before the psychological mysteries of our souls, we tremble in front of the nuclear tiger in his cage—but we don't fear God. No, not like that'.

You can feel this difference in our attitude as you read the sermons of Luther, or John Donne, or of Jonathan Edwards, or of Scottish divines of a later age, and compare their overwhelming expression of God's majesty and man's utter dependence with our modern pre-occupation with man and his problems, and our easy Rotarian approach to the Deity. It has always seemed to me a denial of the vitality of the Holy Spirit in His Church to believe that we have only to go backwards to arrive at the truth. And the blunt fact is that there was much superstition, sub-Christian terror, and downright savagery, in

some of the older conceptions of the fear of God. When I lay on my back this summer in the Sistine Chapel in the Vatican Museum and let Michael Angelo tell me his version of the Christian Faith in the superb and glowing colours of that amazing ceiling, I could not feel that we have been entirely wrong in rejecting the notion of a God who benignly lets His terrified sinners descend into a pit of wriggling demons and slimy horror. And I am not pleading for a revival in our churches of the preaching that threatens men, women, and children with such a hell.

The point the prophet raises so vividly with the single question of our text is quite simple and fundamental. And it is this. *If there is a God, then at the very centre of our lives there must be a profound awe and reverence for Him that comes before anything or anybody else.* The Creator-God, the Saviour-God, the indwelling-God, is either the supreme factor in our lives and the life of nations or else He is a mere religious fiction. He cannot be a power to be patronized and enlisted when we need Him.

What the Bible means by the fear of God is not a terror, or a servile, trembling fear such as a slave might have before a capricious master. It is akin to the awe that steals over us before the majesty of a mountain-range in the light of evening or the surging, foaming waves of an Atlantic storm. It is even more akin to the moments when, perhaps in the very hour of suffering, the goodness of a man or woman shines through this mortal frame and we touch the holy. It is most akin of all to that central moment in the human story when a soldier saw the battered body of the best of men raised against the sky, and bent his head to mutter: 'Truly this man was the Son of God'. The 'fear of God' means the solemn commitment of our life for now and always to the holiest that we know.

To fear God in this way—to know that in the end it is with Him, and none other, that we have to do—can be a humbling and even shattering experience. Yet in the end it turns out to be the only way of deliverance from all those other fears that gather round us in this precarious world. 'But the Lord is the true God, He is the living God, and an everlasting King . . . who would not fear thee, O King of nations'. To get back there, to the point of utter trust, and simple reverence before the holy God, that is the only way to banish the daily fears that clutch at our unbelieving hearts.

The Christian has here a power and certainty that even the prophet could never know. Jesus spoke as plainly as He could to His friends about their fears. 'And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do'.

A God-fearing nation does not yet exist. Yet in every nation there are men and women who know this secret—and the future of humanity is with them. There is no surer way of helping our fellow-men to-day, and of fulfilling our own destiny as free men and women, than by grounding our lives firmly on this eternal God. For this is the fear that banishes fear in the human heart. When we reach that inner point in prayer and meditation, that quiet centre of our worship, where God is God and there is none else, we find that beneath the wild heavings and confusion of a puzzling world there is an ultimate and everlasting love. To touch that love, to rest in it, to reflect it outwards to the world we know—that is the end of all our worship. And 'perfect love' in the end 'casteth out all fear'.

First Sunday in Lent

Keeping Our Footing on a Slippery Day [1]

'Your words have kept men on their feet'.—Job 4^4 (Moffatt).

What a fine thing to have said about any of us that our words, our counsels, our prayers have helped in a critical time to keep some others on their feet, have put fresh grip into them, have given them new hope and courage! How every preacher, every parent, every leader of youth, every writer of serious intention, would like to have it said of him that his words, from the pulpit, over the radio, in the home, in the Bible Class, in his published writings, have found a lodging in some heart, and in a time of great temptation or trial have recalled that heart to its true allegiance!

'Life', as Lord Fisher, the famous First Lord of the Admiralty, once said, 'is strewn with orange peel'. Young manhood can often be a very slippery place; then a young fellow is conscious of fierce passions within him demanding expression. Middle age can be an equally slippery place; then a man has begun to establish himself, his financial position has become easier, and he begins to ask himself if he has not been overstrict with himself. A bitter disappointment or rebuff can be a very slippery place. Yes, and if a reverse can be a slippery place, so too can be success; it was in the day of my success, not my defeat, that the tempter met me, says Shakespeare's Macbeth. It takes a steady hand to carry a full cup; success can go to a man's head, and make him hard and worldly and selfish.

What are some of the considerations which can be relied on to keep our stumbling feet from being moved?

[1] G. T. Bellhouse, *These Are Thy Wonders*—a new book of sermons reviewed in 'Literature'.

1. To begin with, fine memories. In R. H. Shorthouse's great novel, *John Inglesant*, through the scheming of an enemy the hero found himself shut up with a great temptation. A poisonous mist seemed to fill the air and deaden every finer feeling. Then memory began to awake. The life of other days streamed back into his mind, 'the sacramental Sundays, the repeated vows, the light of heaven he had once seen, the chapel at home'. And under the influence of such memories 'the reason and affections rallied together, and, trained into efficiency by past discipline, regained the mastery'. He was like the demon-haunted child in the Gospel story, and, as in that story, the demon was expelled, expelled by the power of memory.

Whenever he christened a child, an old Puritan divine used to pray: 'Grant that this child may be so truly baptized that he need never be converted'. What he really was praying was something like this: 'May this congregation of Christian people into which this child is being now received be so true to their responsibility for him, may his parents so fulfil the solemn vows they have made that, furnished with such a background, with such memories, he shall grow up naturally loving the things of Christ and His Kingdom'.

2. Another consideration that is calculated to help us to keep our feet in a slippery time is the thought that this life of ours is a trust placed in our hands by God. There is the story of Abraham Lincoln and William Scott. William Scott was a young private in the Northern Army in the American Civil War who, after a tremendous march, in order to relieve an utterly exhausted comrade, had volunteered to do a double spell of sentry duty. He had been overcome by sleep, had been caught and had been sentenced to be shot. While he was awaiting execution, Abraham Lincoln visited the camp, was told of him, immediately went to see him, listened to his story, and then said: 'My boy, you are not going to be shot. I believe you when you tell me you simply could not keep awake. I'm going to trust you and send you back to your regiment'. Young William Scott was sent back to his regiment. Not long afterwards he was desperately wounded and died, but not before he had sent a message to the President to tell him he had tried to be a good soldier. From the hour Lincoln had freed him, life had become to him a sacred trust.

I knew an office-bearer of my congregation who spent the last eighteen months of his life helpless in a nursing-home. He had been a man of abounding energy and a host of interests. Once I said to him: 'You must find it very hard lying here'. 'Yes', he replied, 'but a man has a certain loyalty to life'. Life was God's gift to him; he must not betray the trust. In response to Macbeth's 'Out, out brief candle', Bernard Shaw once wrote: 'Life is no brief candle for me. It's a sort of splendid torch I have got hold of for the moment'.

3. A consideration which is calculated to keep us on our feet in the treacherous day is the question: 'If I start on this venture about which my conscience is considerably uneasy, where is it going to lead, what is going to be the ultimate outcome?' 'Every man, sooner or later', wrote Robert Louis Stevenson, 'sits down to a banquet of consequences'. Life is like a stick; you can't pick up one end of it without picking up the other end as well. There is the fact which one writer calls 'the incalculability of evil', which later in the same essay he describes as 'the unwilled accompaniments of our willing'.

'All good life', writes Dr. Fosdick, 'depends on the disciplining of clamorous and importunate desires in the light of a long look'. 'In the light of a long look'—how many would have been saved from making shipwreck of their lives if only at the beginning of some forbidden venture they had taken it, quietly considered where the thing was ultimately going to lead. All things forsake the soul who forsakes God. 'Whosoever breaketh a hedge, a serpent bites him'.

Yes, fine memories, the thought of life as a trust, the quiet contemplation of the ultimate end of our actions—all these help us to keep our feet when the way gets slippery. But nothing so helps us as the day-by-day companying with the living Christ. Every one of us knows that the times when our standards begin to get less demanding, when we become jangled and nervy and apt to snatch at anything which promises some excitement, are the times when we have been neglecting prayer and the daily reading. Our only safety lies in our nearness to Him.

Phyllis Bottome has a story about a girl who formed an attachment to a married man and broke up his home. While on holiday in Switzerland she had a serious accident. As she lay helpless at the bottom of a ravine, her conscience began to get to work. She made the usual excuses—'love had swept her off her feet'. But, writes Phyllis Bottome, there is always the question of where one's feet are first.

O Lamb of God, still keep me
  Close to Thy piercèd side;
'Tis only there in safety
  And peace I can abide.

What foes and snares surround me,
  What lusts and fears within!
The grace that sought and found me
  Alone can keep me clean.

Milestones in Books. IV.

By Professor D. Rudolf Bultmann, D.D., Marburg

The following books were of decisive significance for me as a theologian and student of the New Testament.

1. Carl Weizsäcker, *Das Apostolische Zeitalter der Christlichen Kirche* (*The Apostolic Age of the Christian Church* [1886]).

Through this book I became familiar with the method of historical and critical study of the New Testament, and with the art of reconstructing a coherent picture of the history on the basis of the interpretation of the texts.

2. William Wrede, *Das Messiasgeheimnis in den Evangelien* (*The Messianic Secret in the Gospels* [1901]).

Through this book I was led further, and learnt that knowledge of narrated history must be preceded by an understanding of the narrators of it, and thus that no psychological interpretation of the history of Jesus is possible without a psychological understanding of the evangelists.

3. Joh. Weiss, *Die Predigt Jesu vom Reiche Gottes* (*Jesus' Preaching of the Kingdom of God* [2nd ed. 1900]).

Here my eyes were opened to the 'eschatological' character of the preaching of Jesus; that is, I saw that the Kingdom of God preached by Him was not a religious and ethical community located within history, but a miraculous 'eschatological' entity.

4. Wilhelm Herrmann, *Ethik* (*Ethics* [3rd ed. 1904]).

This opened out to me a truer understanding of history than was contained in the so-called '*Historismus*', and taught me to recognize the origin of ethics in the relation of person with person in history.

5. Karl Barth, *Der Römerbrief* (*The Epistle to the Romans* [new ed. 1922]).

From this book it became decisively clear to me (1) that the essence of Christian faith does not consist in an attitude of the soul, but in its relation to its object, God's revelation; and (2) that the interpretation of a text presupposes a personal relation to the matter of which the text speaks.

6. Martin Heidegger, *Sein und Zeit*, i. (Being and Time [1927]).

Instructed by this book, I attained a deeper understanding of the historical character of human existence, and thereby at the same time the conceptual framework in which theology too can operate in order to bring faith to appropriate expression as an existential attitude.

Note on Professor Bultmann

Rudolf Bultmann was born (in 1884) in Wiefelstede (in Oldenburg) and spent his youth in Oldenburg where he attended the gymnasium. After studying at Tübingen, Berlin, and Marburg he settled in Marburg as Privatdozent from 1912 to 1916. For the next four years he was Professor at Breslau; but then, after one year in Giessen, he was in 1921 back in Marburg, where he continued in his professorship till his retirement, and still lives.

There has thus been little outward movement in his career; but few men in this century have written more books with serious claim to the term 'epoch-making'. It was as a New Testament scholar pure and simple that Dr. Bultmann first became well known. His first book, unduly overshadowed, perhaps, by some of its more interesting successors, was published in 1910; it dealt with Paul's style in the light of that of the Stoic-Cynic diatribe. In this note it will be possible to mention only the outstanding features of the series of works that followed. *Die Geschichte der synoptischen Tradition* (*The History of the Synoptic Tradition* [1921 and later editions]) was one of the pioneering works in Form Criticism; it is a great pity that it has never been translated. *Jesus* (1926 and later editions [English translation, *Jesus and the Word*]) discussed the teaching of Jesus on the basis of Dr. Bultmann's critical work, and anticipates not a little of his later writing. Meanwhile a series of detailed studies, for example the contribution to *Eucharisterion*, the *Festschrift* for Hermann Gunkel, was preparing the way for Dr. Bultmann's commentary on the Fourth Gospel (in the Meyer series; 1941 and later editions). Dr. Bultmann's work on the New Testament is fortunately not at an end, but it may be said to have reached a climax in his *Theology of the New Testament* (1948–53; there is an English translation). No part of this is more weighty than that which deals with Pauline theology, which evidently had not been neglected in the midst of work on the Synoptics and John.

Any man who had produced 'pure' New Testament work of this quality and extent might well congratulate himself; but it represents only

part of Dr. Bultmann's output. In recent years his most discussed writings have been theological and philosophical. In addition to shorter works of great importance, this aspect of his work is marked by *Offenbarung und Heilgeschehen* (*Revelation and Redemptive Event* [1941]), in which the theme of Demythologizing was introduced, and *History and Eschatology* (The Gifford Lectures [1957]).

This is a bare and inadequate sketch of Dr. Bultmann's contribution to Biblical and theological scholarship. It is a controversial contribution, and Dr. Bultmann has no doubt long ceased to expect every reader to agree with every word he writes. But no attentive reader can fail to mark the unusual learning and profundity, and the unusual clarity, with which he writes; and no one who knows him can question the humble and devout Christian faith which underlie his work, and his great personal kindness, shown not least to younger workers in the same field. If this note could be longer and worthy of such a purpose, the writer would wish it to be regarded as his own sincere gesture of gratitude and admiration.

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Recent Foreign Theology

Theology of the Old Testament. Books on the theology of the Old Testament are appearing in ever-increasing numbers. A few years ago the Dutch professor, T. C. Vriezen, published an excellent outline in his own language, which has now appeared in a revised form in German.[1] References to literature which has been published since the original work was written have been added, and in other respects the text has been revised and expanded. After a valuable section on the prolegomena to the study of Old Testament theology, in which the author stresses the importance of the recognition of the history through which the revelation was mediated, and which must ever be borne in mind in any systematization of the faith of Israel, he essays that systematization. The general pattern of his work falls under the headings: God, Man, God and Man, Man and Man. This makes possible an adequate treatment of the cultus and piety, as well as the full recognition of the ethical element in the thought of the Old Testament. The final section of the work deals with the kingship of God both now and in the future, and this closes with the treatment of the eschatological element in the Old Testament. Throughout Professor Vriezen shows a balanced judgment, and theology is nowhere presented as an arid doctrine, but as a faith which must be lived. He gives a full bibliography for the student who wishes to pursue the subject further.

Gabriel Vazquez. A study of the thought of the Spanish Jesuit, Gabriel Vazquez, who lived from 1549 to 1604, has been written by Professor L. Vereecke, of Rome.[2] The first section is devoted to the controversy to which the views of the French writer, Gerson, led. Gerson has been held to have been a precursor of the Reformation, since he denied the authority of human law to coerce conscience. Although Vazquez criticizes the views of Gerson, the author says that his criticism is benevolent, and that he seems to have approached him with a certain sympathy. Vazquez maintained that both Church and State have authority to coerce conscience, and our author examines his ideas as to the measure of the obligation upon conscience and the principles to be observed in determining its weight. The thought of Vazquez is described as theological humanism, and this apparent contradiction in terms is justified by the consideration that in the view of the subject of this monograph human nature can find its true explanation only in the Being of God. With this many will agree, as also with the thought that submission to God is the fundamental obligation on the conscience of man. It is less easy to agree that submission to God is expressed in submission to man, whether in Church or State. The debate as to the limits of the freedom of conscience continues in our own day, and many readers will find interest in this study of one who lived in another world, and whose world is necessarily reflected in his thought.

The Minor Prophets. The first volume of the Minor Prophets in the Dutch Roman Catholic commentary on the Old Testament appeared in 1953. The second volume, by D. Deden, containing the commentary on the last six of the Minor Prophets, appeared in 1956.[3] It follows the pattern of the earlier volumes of the series, with brief introductions, and a new translation, with

[1] *Theologie des Alten Testaments in Grundzügen* [1957]. Veenman en Zonen, Wageningen; Fl. 18·25, or bound, 21·50.

[2] *Conscience morale et loi humaine selon Gabriel Vazquez, S.J.* [1957]. Desclée et Cie, Tournai.

[3] *De Kleinen Profeten* (*De Boeken van het Oude Testament*, Deel XII, Boek VII–XII) [1956]. Romen en Zonen, Roermond en Masseik.

full commentary standing beneath. At the end of the commentary on each book the author lists the textual changes which he has followed. Here sparing use is made of emendation, as in most of the volumes of this series. In the commentary on Habakkuk use is naturally made of the Habakkuk Commentary from Qumran—not, of course, for the interpretation, but for its text-critical material on the first two chapters. The author rightly holds that the omission of ch. 3 from the Habakkuk Commentary cannot be used as evidence for the secondary origin of this chapter. He recognizes that the latter part of the book of Zechariah is not from the prophet Zechariah, who was the contemporary of Haggai, but he does not find the case for distinguishing a Trito-Zechariah as well as a Deutero-Zechariah established.

The Scrolls Once More. Kurt Schubert is an able Roman Catholic scholar in Vienna, who has already written important articles on the Dead Sea Scrolls. He has now written a useful book in which he discusses the origin and teaching of the sect from which the Scrolls came.[1] Like most students of the Scrolls he identifies the sect with the Essenes, though he recognizes the differences between our ancient accounts of the Essenes and the Essenes as they appear in the newly found texts. He assigns the period during which the sect existed to the nearly two centuries from *c.* 120 B.C. down to A.D. 68, with its most flourishing period 100–50 B.C. The principal value of this book lies, however, in its discussion of the beliefs and practices of the sect, and in the relations of the sect and its teachings to the New Testament. Here similarities and differences are alike noted, and neither are emphasized to the neglect of the others. The Messianism of the texts, their meals and ablutions, are carefully studied in relation to the New Testament, and the much discussed similarities between the sect and the Fourth Gospel, the Pauline writings and the Epistle to the Hebrews are carefully assessed. That the sect of the Scrolls belongs to the background of the New Testament is abundantly plain, but that it was the source whence the characteristic ideas of the New Testament were derived becomes ever more unlikely. Professor Schubert is one whose learning in the whole field of the Judaism of the early Christian period is considerable, and while he is familiar with the principal books and articles on the Scrolls, he is no mere mediator of what will be found in other authors, but makes his own contribution to the study of these texts. His book may be commended to all serious students of the Scrolls.

[1] *Die Gemeinde vom Toten Meer : ihre Entstehung und ihre Lehren* [1958]. Reinhardt, Munich and Basel.

The History of Israel. A short, excellently illustrated, *History of Israel* in Dutch has been published by Professor M. A. Beek, of Amsterdam.[2] It covers the period from Abraham to the rebellion of Bar Cochba. The author is acquainted with the light shed by archaeology on the story, including recently available discoveries, amongst which, of course, are the Dead Sea Scrolls. Here the text containing the prayer of Nabonidus is mentioned in connexion with the story of Nebuchadnezzar's madness, while from other sources the Wiseman tablets are drawn on for the story of the rise of the neo-Babylonian empire. The Nuzu tablets are used to throw light on the patriarchal period. No strikingly new positions are adopted, and none would be expected in a simple text-book of this kind, but readers will find here a brief survey of the historical background of the period of both Testaments, marked by caution in judgment, and written by a scholar of high standing, whose attractive style has more than once been acclaimed by his fellow Dutchmen—who are more able to appreciate stylistic qualities in Dutch than the present writer can.

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2 Corinthians. In the excellent Protestant Commentary on the New Testament, now appearing in French, Jean Héring has published the volume dealing with 2 Corinthians.[3] As in all the volumes of this series the introduction is very brief, but the commentary is full and well informed. There is an original translation of the text into French, on which the commentary is based, but with frequent reference to the original Greek. Professor Héring favours the view—first advanced by Hausrath—that 2 Co 10–13 is a separate epistle, prior to 2 Co 1–9, save that he separates ch. 9 from the earlier chapters and regards this as sent to Corinth by Titus prior to chs. 1–8. He holds that Paul visited Corinth between the writing of 1 Corinthians and 2 Co 10–13, and thinks the latter was probably written from Ephesus in response to reports of attacks on the Apostle and his work. There is a valuable appendix to the commentary dealing with the use of the term Apostle in the New Testament, showing that a variety of meanings attach to this term. A final note expresses doubt as to the historicity of Mt 28^{19}, a verse which has found other questioners, and some defenders. As always, the chief value of this book lies in the verse by verse commentary, which will be found instructive and useful.

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[2] *Geschiedenis van Israël van Abraham tot Bar Kochba* [1957]. de Haan, Zeist.

[3] *La seconde épitre de S. Paul aux Corinthiens* (*Commentaire du Nouveau Testament*, viii.) [1958]. Delachaux et Niestlé, Neuchatel and Paris; Swiss Fr. 8·85.

Entre Nous

A Voice for the Truth

It might reasonably be held that there is a close analogy between cooking and preaching. It is quite possible that two different cooks might be supplied with precisely the same materials; and out of them one would prepare a delectable dish to whet the appetite and to make the mouth water, while the other of them would produce a revolting mess to turn the stomach. They used the same materials, but they presented them in a very different way. All preachers use the same materials, and the effectiveness of preaching lies in the presentation of them.

There is little use in telling a student what to say if he receives no instruction in how to say it. Mr. P. E. Sangster, M.A., L.R.A.M., L.A.M.D.A., has rendered the preacher a most valuable service in his book *Speech in the Pulpit* (Epworth Press; 8s. 6d. net).

Mr. Sangster rightly regards it as a pity 'that speech training has been the Cinderella of the curriculum both in schools and colleges'. The result is that many a sermon, the material of which was quite excellent, has failed in impact, because of an inadequate and unworthy delivery. Mr. Sangster quotes a conversation between a certain ecclesiastic and David Garrick, the famous actor. 'Why is it', asked the ecclesiastic, 'that I, who speak great truths, can only fill my Church once a week, while you who merely speak fiction, can fill a theatre every night?' 'Because', replied Garrick, 'you speak truth as if it were fiction, while I speak fiction as if it were truth'. There is a salutary lesson and warning for the preacher there.

In the desire to find a cure for any ill self-examination is of the first importance. Mr. Sangster bids us examine ourselves:

'Am I audible? Too soft? Too loud?
Is my voice clear? Muffled?
Is my tone good? Firm? Wobbly? Full? Thin? Free? Hard?
Is my voice nasal? Is it hoarse?
Do I enunciate clearly?
Is there sufficient variety in my pitch? Is it monotonously on the one note?
Do I vary the pace? Do I pause sufficiently? Do I gabble? Am I ponderously slow?
Do I vary the volume?
Do I appear to patronize the congregation?
Am I immobile? Can I move with effect?
Do I carry conviction? Do I sound as if I mean what I say?
Do I look convincing? Apologetic?'

With his appeal for self-examination Mr. Sangster sets out the cures, with the most practical exercises to help. It must not be thought that Mr. Sangster is lost in technique. He is in no way seeking to produce a race of elocuting pulpit actors. He knows that there is something beyond technique. 'It has been said', he says, 'of a few men that they read the Scriptures in such a way that no sermon was needed. But it is a rare gift.' In preaching the heart is involved as well as the head. 'Imagine the flawless voice of the wireless news announcer delivering—in precisely the same way—a sermon. Technically it is perfect, but technique is not enough. The News *we* announce cannot be given that way.' Nor does Mr. Sangster seek to develop in his pupils an easy self-confidence. He speaks most helpfully on the difference between the *nerves* which every true preacher must experience, and the *fright* which he need not experience. 'Nervousness keys us up; fright paralyses; nervousness ensures our best; fright ensures our worst; nervousness comes of a realization that God has given us a great task; fright comes of a suspicion that we are not equal to it.'

Most listeners to sermons have at some time suffered from one of the many kinds of pulpit voices. Mr. Sangster enumerates some of them. There is the *clerical voice*, with its impression of 'unctuous superiority'. There is the *holy drone*. There is the *bishop's boom*, which works on the assumption that the deeper and louder a voice is, the better it is. There is the *Sunday School drool* with its 'vacuous smile and a very condescending manner'. There is the voice which conveys nothing so much as *melancholia*. There is the *golden voice* which can become nothing but a liability when the preacher is conscious of nothing so much as that he possesses it.

If any preacher will buy this book, and read it, and conscientiously examine himself, and then practise in humility the exercises it offers to meet his case, he may not prepare better sermons, but he certainly will preach better the sermons he prepares.

The book is prefaced with an appreciative Foreword by Dr. Leslie D. Weatherhead.

WILLIAM BARCLAY

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